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THE AMERICAN CATHOLIC
SOCILOGICAL
REVIEW

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AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

Official Publication of the American Catholic Sociological Society

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THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW is published quarterly, in Spring, Summer, Fall, and Winter issues. Annual Membership dues are \$8.00 for constituent (personal) members; the annual dues include a subscription to the REVIEW. The subscription rate for non-members is \$16.00 a year. Foreign subscriptions are \$6.25. Single copies of the REVIEW are \$1.25. Make all checks payable to the AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY.

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VOLUME XX, No. 3

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indexed in the CATHOLIC PERIODICAL INDEX. The index to the four issues of
each volume is bound with the Winter (No. 4) issue.

Measuring "Infinite" Values

Research for this paper was completed while the author was a Research Assistant for the Washington Public Opinion Laboratory of the University of Washington, Seattle.

* * *

How different are the value-attitudes of Catholic and Protestant clergymen? Will the Catholic ideology cause a sample of priests to assign a different order of relative worth to a list of values¹ than is assigned by a sample of ministers in accordance with Protestant ideology? An empirical investigation of this question is reported in this paper.

During the mid-1950's several studies were undertaken to test the hypothesis of the measurability of unlike values of great worth.² Simply stated the hypothesis is this: Values of great importance that are qualitatively unlike or dissimilar are measurable relative to each other by the same procedures as qualitatively similar items. The results of these empirical tests resulted in the acceptance of the hypothesis and the conclusion that qualitatively unlike values are measurable "including those which are regarded by certain authorities as being of infinite worth."³

In one of these empirical tests, a random sample of 71 Protestant ministers was drawn from a list of clergymen obtained from the Seattle Church Council. These ministers were asked to list on a sheet of paper all of those values which they thought to be of "infinite" worth to human beings. By content analysis of the responses of the 18 ministers who answered, a list of abstract values supposedly of "infinite" worth was compiled. These values are as follows:

- (A) Human life itself
- (B) Man's creative achievements (such as art, democracy, and philosophy)

¹ In the sociological literature on values, several definitions of the term "value" or "values" have been used. One definition states that a value is anything desired or chosen by someone sometime. A second usage of the word "value" defines it as a conception of the desirable which is implied by a set of preferential responses to symbolic desiderata. The former definition of the term "value" is used throughout this paper.

² William R. Catton, Jr., "Exploring techniques for Measuring Human Values," *American Sociological Review*, 19 (February 1954), 49-55. All data pertaining to Protestant ministers used in this paper are taken from the Catton article.

³ *Ibid.*, 55.

- (C) Wholesome cooperation with our fellow men for a happier life for all
- (D) Worship of God and acceptance of God's will
- (E) Fullest development of the moral character of mankind
- (F) Fullest development of human intelligence and human abilities.

Three additional random samples of Protestant ministers were polled with mail-back questionnaires. One sample asked the ministers to rank the values on the basis of their worth to human beings generally; another to select which of the six values were of "infinite" worth; and the third, to perform a paired comparisons task, selecting the value of greater worth in each of the 15 pairs of values.

The question which concerned this writer was this: To what extent do Catholic priests discriminate between these so-called "infinite" values, and do they discriminate in a fashion similar to Protestant clergymen?

Before proceeding, it is desirable to explain in what sense these six values are "infinite." They are defined as "infinite" only in the sense that at least some of the ministers responded that they were "of infinite worth to human beings."⁴

For the purpose of this study the population to be polled consisted of all Catholic priests residing in the Archdiocese of Seattle during 1958 as indicated in the Catholic Directory of the Archdiocese of Seattle and modified by official chancery announcements published in the diocesan newspaper.⁵

The names and addresses of 384 priests were obtained who resided in the counties of Clallam, Clark, Cowlitz, Grays Harbor, Island, Jefferson, King, Kitsap, Lewis, Mason, Pacific, Pierce, San Juan, Skagit, Skamania, Snohomish, Thurston, Wahkiakum, and Whatcom in the State of Washington. The Most Reverend Archbishop and the Auxiliary Bishop were not included in this study.

These priests were both religious and diocesan. They were divided into three random samples, each sample consisting of 128 priests. The responses from these samples are to be compared to each other and also to the corresponding samples of Protestant ministers indicated above.

⁴*Ibid.*, 54.

⁵See, *Catholic Directory*, Archdiocese of Seattle, 1958 Edition, and *The Catholic Northwest Progress*, November 7, 1958.

Three questionnaire forms were constructed similar to those used in the Catton study. One form was altered from the original study. Originally, Protestant ministers could designate values as either (1) "Of infinite worth" or (2) "Of great but not really of infinite worth." In the present study another category was added, (3) "Not of great worth."⁶ Other than this addition, all questionnaires were identical to the original questionnaires.

HYPOTHESES

The specific hypotheses to be tested are as follows:

1. The rank order assigned to the six "infinite" values by Catholic priests will not differ significantly between the three questionnaire versions.
2. On the paired comparisons questionnaire version the responses by the Catholic priests will yield a mean index of hierarchy significantly greater than that to be expected if the six values were not measurable.
3. The rank orders assigned to the six values on the three questionnaire versions will differ significantly between Catholic priests and Protestant ministers.
4. On the ranking version of the questionnaire, the ranks assigned to each value by Catholic priests will be unimodally distributed, except in the case of (A), human life itself, which will yield a bimodal distribution as it did for the Protestant ministers.

COLLECTING DATA

During the summer of 1959 these priests were polled by mail-back questionnaire. Out of the total of 384 priests, 154 or 40.1 per cent returned questionnaires. Nine additional questionnaires were accounted for but not returned. These were due to refusals, illness, travel, etc. Only 137 or 35.6 per cent fully completed the questionnaires.

In the Catton study, the most cooperative clergymen were the Methodists whose return rate was 77 per cent in contrast to the least cooperative who were the Assembly of God ministers at 40 per cent. The rate of returns for Catholic priests and Assembly of God ministers was almost identical. Table 1 contains the returns (in a three-week period) for the three samples of priests.

⁶ Only one priest used the additional category and only one value was classified as "Not of great worth."

TABLE 1. *Questionnaire Returns by Priests in the Archdiocese of Seattle*

	Sample 1 N = 128	Sample 2 N = 128 Paired Comparisons	Sample 3 N = 128 Infinite Worth
Total returns	66	42	46
Complete and usable	61	35	41
Incomplete	5	7	5

While the rate of returns from the priests was not as high as the rate of returns from the ministers, it is considered satisfactory for a mail-back study. No follow-up reminders were sent either in this study or the Protestant studies. Because of uncontrolled variables, one could not conclude with any assurance that Protestant ministers are generally more prone than Catholic priests to cooperate in such studies as these.

ANALYSES

In order to compare the results of the responses from the three samples of priests, ranks were assigned to each of the six items on the basis of (1) mean of the ranks assigned to the value by the ranking respondents, (2) the number of other values to which a value is preferred by a majority of paired comparison respondents, and (3) the percentage of respondents indicating that a value was of "infinite" worth. Table 2 contains this comparison.

TABLE 2. *Rank Order of Six "Infinite" Values as Determined by Questionnaire Responses of Priests in the Archdiocese of Seattle*

Rank	By Method of Mean Rank N = 61	By Paired Comparisons N = 35	By Percent Saying "Infinite" N = 41
1	(D) 1.08	(D) 5 majority preferences	(D) 87.7
2	(E) 2.66	(E) 4 majority preferences	(E) 60.9
3	(A) 3.21	(A) 3 majority preferences	(A) 48.7
4	(C) 4.15	(C) 2 majority preferences	(C) 17.0
5	(F) 4.21	(F) 1 majority preference	(F) 17.0
6	(B) 5.69	(B) 0 majority preference	(B) 7.3

It can be seen from the above table that the three rankings correspond almost exactly. The only discrepancy is in the ordering determined by the percentage of Catholic priests classifying the values as of "infinite" worth wherein (C) and (F) are tied at 177 per cent. By the paired comparisons and mean rank method, (C) was accorded a very slight preference over (F).

The scalogram analysis technique was also applied to the responses of priests to the question of which values are of "infinite" worth. For the forty-one priests the six items constitute a unidimensional scale. The responses of the priests can be reproduced with very few errors; the coefficient of reproducibility is .976 with a minimal marginal reproducibility of .764.⁷

If these values are of "infinite" worth, or so abstract that they cannot be measured, then we would expect the responses to be random when the values are presented in the paired comparisons form. If the values are measurable, however, we would expect a hierachal pattern among the responses such that the most valued item would be preferred over the other five; the second most valued item would be preferred over the other four, but dispreferred to the most valued item, and so on such that for the six value items we would have a "score vector" of 5,4,3,2,1,0.

Landau⁸ has published a formula for an index of hierarchy, h . This formula, with knowledge of the probability of random responses, allows us to evaluate the data at hand. This index of hierarchy, h , has a range from zero, where there is no hierarchy, to unity, where there is perfect hierarchy. Table 3 contains the possible score vectors, hierarchy indices, and probabilities among the six "infinite" values used in this study.

The mean h computed from Table 3 is .429, which represents the null hypothesis—that is, the index of hierarchy to the expected if the responses to the values in the paired comparisons questionnaire were random. Of the 35 completed questionnaires, 33 manifested perfect hierarchy in their responses with the score vectors of 5,4,3,2,1,0. The two remaining questionnaires exhibited score vectors of 5,4,3,1,1,1, and 5,3,3,2,1,1. The mean observed index of hierarchy is .987 with a standard error for the 35 cases of .037. The difference between the observed mean h of .987 and the "expected" mean h of .429 is .558. This value of .558 is 15

⁷ Allen L. Edwards, *Techniques of Attitude Scale Construction* (New York: Appleton-Century-Crofts, Inc., 1957), pp. 172-200.

⁸ H. G. Landau, "On Dominance Relations and the Structure of Animal Societies: I," *Bulletin of Mathematical Biophysics*, 13 (1951), 4.

times larger than the standard error. The probability of acquiring a mean as large as the observed mean index of hierarchy by chance alone is infinitesimally small. Thus the null hypothesis is rejected. It is concluded that Catholic priests do discriminate between these six values of great worth—all of which, according to at least some of the priests, are of "infinite" worth.

TABLE 3. *Score Vectors, Hierarchy Indices, and Probabilities*

Score Vector V	Hierarchy Index (h)	Probability by Random Response
5,4,3,2,1,0	1.000	.0220
5,4,3,1,1,1	.887	.0073
5,4,2,2,2,0	.887	.0073
5,3,3,3,1,0	.887	.0073
4,4,4,2,1,0	.887	.0073
5,4,2,2,1,1	.771	.0220
5,3,3,2,2,0	.771	.0220
4,4,4,1,1,1	.771	.0024
4,4,3,3,1,0	.771	.0220
5,3,3,2,1,1	.658	.0440
4,4,3,2,2,0	.658	.0440
5,3,2,2,2,1	.543	.0513
4,4,3,2,1,1	.543	.0880
4,3,3,3,2,0	.543	.0513
5,2,2,2,2,2	.429	.0044
4,4,2,2,2,1	.429	.0513
4,3,3,3,1,1	.429	.0513
3,3,3,3,3,0	.429	.0044
4,3,3,2,2,1	.314	.2636
4,3,2,2,2,2	.200	.0733
3,3,3,3,2,1	.200	.0733
3,3,3,2,2,2	.086	.0807

COMPARISON WITH PROTESTANT MINISTERS

Catton replicated the Seattle study on similar samples of Protestant ministers residing in Portland, Oregon.⁹ Since the findings for the two groups of ministers is nearly identical, priests in the Archdiocese of Seattle will be compared only to Protestant ministers in Seattle.

⁹ William R. Catton, Jr., "A Retest of the Measurability of Certain Human Values," *American Sociological Review*, 21 (June 1956), 357-359.

Table 4 contains the rank order of the six "infinite" values as determined by the three questionnaires for both priests and ministers.

TABLE 4. *Comparisons of Rank Orders of "Infinite" Values by Catholic Priests and Protestant Ministers*

Rank	By Method of Mean Rank		By Paired Comparisons		By Percent Saying "Infinite"	
	Catholic Priests	Protestant Ministers	Catholic Priests	Protestant Ministers	Catholic Priests	Protestant Ministers
1	(D) 1.08	(D) 1.17	(D) 5	(D) 5	(D) 88*	(D) 100
2	(E) 2.66	(E) 2.88	(E) 4	(E) 4	(E) 61	(E) 71
3	(A) 3.21	(C) 3.61	(A) 3	(C) 3	(A) 49	(A) 63
4	(C) 4.15	(A) 3.86	(C) 2	(A) 2	(C) 17	(C) 26
5	(F) 4.21	(F) 4.51	(F) 1	(F) 1	(F) 17	(F) 19
6	(B) 5.69	(B) 4.97	(B) 0	(B) 0	(B) 7	(B) 14

*Rounded to the nearest full per cent.

It is apparent that Catholic priests and Protestant ministers rank the values almost identically. There are, however, a few differences worthy of note.

Kendall's Coefficient of Concordance, W, which expresses the degree of association among "m" rankings of "n" items, was computed for the priests' and ministers' responses on the ranking questionnaire version.¹⁰ W = .706 for the priests and .525 for the ministers. Although there is no statistic to test the significance of the difference between the two W's, the data seem to indicate that priests constitute a more homogeneous group than ministers insofar as attitudes regarding "infinite" values are concerned. The Portland study produced a W = .485 among the ministers which gives added weight to this interpretation.

There is also a tendency for more ministers than priests to designate these six values as being of "infinite" worth. Value (D), worship of God and acceptance of God's will, was designated as being of "infinite" worth by all Protestant ministers in contrast to only 88 per cent of the priests.

It is interesting to note that several of those priests who had indicated value (D) was "of great but not really of infinite

¹⁰ Maurice G. Kendall, *The Advanced Theory of Statistics*, Vol. 1 (London: Charles Griffin & Company Limited, 1947), pp. 410-421.

worth" either underscored the word "really" or wrote a brief defense of their position. One respondent stated:

None of the values in your questionnaire as pertaining directly to man who is a limited, finite, restricted being, could be considered of infinite worth. The worship of God and acceptance of God's will by a finite man does not become infinite because the *object* of his worship is infinite. The acts of a finite and limited being remain in themselves forever finite and limited. Nevertheless the worship of God and acceptance of God's will remains the highest act of most value to which man can aspire because of the *object* of this act, in my opinion.

Catton reported that for the Protestant ministers the distributions of ranks were clearly unimodal for all values, except (A), human life itself. Those ministers who felt (A) referred to eternal life of the soul ranked the item high; those who thought it referred only to biological life, ranked it low. Thus, this one value showed a bimodal distribution of ranks. While all six values were unimodal for the Catholic priests, many clearly indicated that they were responding to (A) assuming it referred to man's soul. Thus, the same ambiguity was felt by priests and ministers, but it had less effect on the actual ranking of values by priests than by ministers.

CONCLUSIONS

1. The rank orders assigned to the six "infinite" values by priests are nearly identical between the three questionnaire versions.
2. On the paired comparisons questionnaire version the responses by the priests yielded a mean index of hierarchy significantly greater than that to be expected if the six values were incommensurable by the Catholic ideology.
3. Catholic priests rank "infinite" values similarly to Protestant ministers, suggesting substantial similarity at the abstract level between the ideologies of Catholic and Protestant clergymen.
4. All six "infinite" values are unimodally distributed.

SUMMARY

Three samples of priests in the Archdiocese of Seattle were polled concerning their views on paramount values. Three questionnaire versions were used and about 40 per cent of all 384 priests responded.

These priests were able to discriminate between so-called "infinite" values and the manner in which they did discriminate is highly consistent with samples of Protestant ministers both in Seattle, Washington and Portland, Oregon. Priests, as might be anticipated, however, manifested greater homogeneity of values than ministers.

The findings support the four hypotheses, and, in general, give added weight to the contention that qualitatively unlike values are measurable including those of "infinite" worth.

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CORRIGENDUM:

Page 200, Table 4, line 2, should read 74 instead of 71.



Religious Practice and Marital Patterns in Puerto Rico

The meaning of a "family" to an American is obvious. It means one thing: namely, a couple who are legally married and living together with their children. However, "family" in Puerto Rican society may mean one of several things. It may be the word used to refer to the social group consisting of a stable couple with their own children. Or "family" may mean a stable couple with their own children as well as with the children of a previous union of one or both parents; or, it may refer to a woman alone, without a stable male partner, who lives with a child or several children. Finally, "family" may be used to mean the extended family, a concept which may include any of the already mentioned types of family with addition of grandparents, unmarried brothers or sisters, and other relatives.¹

To clarify the concept of family in Puerto Rican society still further we should note that these meanings of family can refer not only to the couple who are united in a legal marriage, but also to the couple who live together in an informal extra-legal relationship which is commonly termed a consensual union.

During the past year a study was made in Puerto Rico on the extent of consensual union in the various sections of the Island, the relationship of consensual union to religious practice in a country where it is estimated that 85 per cent of the people are Catholics, and, finally, into the social conditions which pertain where there are a significant percentage of consensual unions, as well as the motivation which apparently causes individuals to enter into such unions.

However, the concern of this paper is to present the results of our study primarily as it relates to the religious practice of Puerto Rican couples who are consensually united.

Consensual union is a social phenomenon that has its roots deep in the Island's past. Comparable to a common-law marriage in so far as it is "an unlicensed, unrecorded and nonceremonial marriage,"² a consensual union differs from the common-law

¹ Following Beatrice Bishop Berle, *80 Puerto Rican Families in New York City* (New York: Columbia University Press, 1958), pp. 72-91.

² A. C. Jacobs, "Common Law Marriage," in *Encyclopedia of the Social Sciences* (New York: MacMillan Co., 1933)

marriage, accorded legal status in the United States and parts of Europe, in that it has no legal sanction. Nevertheless, among the lower class in Puerto Rico, the woman in a consensual union seems to have the same *social* status as would a legal wife.

Consensual union seems to have existed over the past four centuries as a stable element in Puerto Rican life and has not, thus far, led to social disorganization. However, in a period of social change the future of consensual union on the Island and among the Puerto Ricans on the Mainland poses an important question: Is this practice likely to disappear, or is it likely to become socially disruptive in the process of change?

The fact that increasingly there are economic benefits (such as social security) which demand legalized marriage, and that under the influence of Americans who hold only legalized marriage to be socially acceptable, the favorable estimation of consensual unions is waning, would seem to substantiate the forecast that there will be a decreasing number of such unions in the future. However, the United States Census Report for 1950 revealed no appreciable decline from previous years³ in the percentage of couples living consensually, and not until the results of the 1960 Census are available can it be determined whether the predicted decline has already set in.

While at present we can estimate consensual unions as being approximately 25% of all married unions, their occurrence differs remarkably from one section of the Island to the other.

Among the 77 municipalities which make up Puerto Rico, consensual union rates differ drastically. Thus, Moca, in the northwest section of the Island, has a rate of consensual unions of 6.9 per cent, while Salines, located on the southern coast, has a rate of 51.7 per cent. The other municipalities have rates within these two extremes, with the greater number clustering around 25 per cent.

A number of theories have been advanced to explain the existence of consensual union and the sectional variations in its occurrence. One such theory which has been advanced is that consensual unions exist where there has been religious neglect, with the implication that they exist where there are deficiencies in

³ J. Mayone Stycos calculates in *Family and Fertility in Puerto Rico* (New York: Columbia University Press, 1955), p. 108, that for the decades from 1910 to 1950, from the United States Census Reports, the percentage of consensually married females of all mated females was 30.7; 26.3; 27.0; 27.4 and 24.9.

religious practice. Rosario, for example, attributes the *jibaro's* (mountain dweller's) indifference toward marriage to the lack of instruction which would have enabled him to discharge his religious duties,⁴ and Steward and his associates express the opinion that the high incidence of consensual union in coastal areas is traceable to the fact that here there was a large slave population whose owners did not bother to see that they were married by religious ceremony.⁵

Elsewhere these same authors mention the fact that in the past, Baptism, not matrimony, was emphasized by the Church for slaves.⁶

It was not to our purpose to investigate these theories from a historical viewpoint to see whether Rosario and Steward and his associates have a basis for their claims. It was, however, our purpose to investigate the relationship between consensual unions and religious practice to see whether the fervor of religious life has anything to do with the type of marital union selected by various individuals.

To test the hypothesis that consensual unions exist where there has been religious neglect (with the implication that they exist where there are deficiencies in religious practice) it was necessary to examine the religious practice of a relatively large group of people representing different types of marital unions. We were fortunate in having made available to us the information gathered in a religious census in two barrios of one municipio. Obviously it would have been impossible to check the rate of consensual union in relationship to religious practice for the Island as a whole (whatever information does exist along these lines is not in very usable condition), so the opportunity to examine intensively the religious life of two barrios was considered in the circumstances the most advantageous way of proceeding.

This Census was conducted by the Missionary Sisters of the Most Blessed Trinity who run a medical dispensary on the Playa in the city of Ponce, as well as engaging themselves in catechetical work among the residents. The Sisters had already lived and worked at the Playa for three years at the time the Census was

⁴ Jose C. Rosario, *The Development of the Puerto Rican Jibaro and His Present Attitude towards Society* (Rio Piedras: University of Puerto Rico Press, 1935), p. 57.

⁵ Julian M. Steward et al., *People of Puerto Rico* (Champaign Ill.: University of Illinois, 1956), p. 377.

⁶ *Ibid.*, p. 387.

made, and they were therefore already well-known to the people they interviewed.

Only families who acknowledged themselves as Catholics were included in the Census, though—as will be seen clearly from the Census data—a significant number of the couples had been married in Protestant churches. However, they still apparently thought of themselves as Catholics and were listed as such in the Census.

The information on each family, or household unit, was taken down in the informant's presence. We give the results of the Census in each of the two barrios in the following tables.

CENSUS OF PARCELAS—BARRIO A

Population	1235
Total families	243
Valid Catholic marriages.....	130
a. Previous irregular unions.....	27 (20.8%)
b. Validation of consensual union.....	20 (15%)
c. Validation of civil marriage.....	1
d. Validation of Protestant marriage.....	2
e. Present family broken.....	4
Catholic marriages without previous irregularities and which are not validations.....	83 or 63.8%
Civil marriages	20
a. Previous irregular unions.....	12 (60%)
b. Bound, previous Catholic marriage.....	2
c. Present family broken.....	3
Protestant marriages	21
a. Previous irregular unions.....	5 (24%)
b. Bound, previous Catholic marriage.....	1
c. Present family broken.....	0
Consensual union	72
a. Previous consensual unions.....	42 (58.4%)
b. Bound, previous Catholic marriage.....	8 (11.1%)
c. Bound, previous civil or Protestant marriage....	6 (8.6%)
d. Present family broken.....	6
Consensual union which is the first union for both parties	20 or 27.8%
Children with relatives or friends.....	33
Other household units.....	10

CENSUS OF SAN TOMAS—BARRIO B

Population	1029	
Total families	233	
Valid Catholic marriages.....	116	
a. Previous irregular unions.....	43	(37%)
b. Validation of consensual union.....	28	(24.1%)
c. Validation of civil marriage.....	9	(7.8%)
d. Validation of Protestant marriage.....	2	
e. Present family broken.....	6	
Catholic marriages without previous irregularities and which are not validations.....	57 or 49.1%	
Civil marriages	29	
a. Previous irregular unions.....	9	(31%)
b. Bound, previous Catholic marriage.....	3	
c. Present family broken.....	6	
Protestant marriages	11	
a. Previous irregular unions.....	2	
b. Bound, previous Catholic marriage.....	0	
c. Present family broken.....	1	
Consensual unions	77	
a. Previous consensual unions.....	49	(63.6%)
b. Bound, previous Catholic marriage.....	9	(11.7%)
c. Bound, previous Civil or Protestant marriage.....	7	(9.1%)
Consensual union which is the first union for both parties	20 or 26%	
Children with relatives or friends.....	30	
Other household units.....	31	

From this Census we derive the following information on the marital unions among the Catholic residents of the *Parcelas* (Barrio A) :

Total Catholic marriages.....	130	53.5%
Total Civil marriages.....	20	8.2%
Total Protestant marriages.....	21	8.6%
Total Consensual unions.....	72	29.6%
	243	99.9%

The census of San Tomas—Barrio B reveals the following:

Total Catholic marriages.....	116	49.8%
Total Civil marriages.....	29	12.4%
Total Protestant marriages.....	11	4.7%
Total Consensual unions.....	77	33.0%
	233	99.9%

Thus, in Barrio A the rate of consensual unions at the time of the Census was found to be 29.6 per cent, and in Barrio B, 33.0 per cent. The rate of consensual union for the municipality of Ponce, in 1950, was 30.0 per cent. The percentage of consensual unions in these two barrios thus does not seem to differ greatly from the percentage for the municipality as a whole. It was expected that these barrios would yield a larger percentage of consensual unions⁷ since their residents include the poorest (economically) inhabitants of the city. While the residents of Barrio A are slightly more prosperous than Barrio B since they reside on government land which they can use to grow food and thus augment their income, they are drawn usually from former slum dwellers. However, the fact that these two barrios yield in the Census a percentage of consensual unions which does not differ remarkably from the rest of Ponce may perhaps find its explanation in the catechetical work of the Sisters. In the three years previous to the taking of the Census their work in the regularization and validation of marital unions may have decreased the percentage of consensual unions in these two barrios.⁸

However, since we are neither claiming that these barrios are representative of Ponce nor using them as a sample of a larger universe, the effect the Sisters may have had in decreasing the percentage of consensual unions through their efforts at marital regularizations is not important. What does concern us in the examination of the religious practice of persons in consensual union in these two barrios to see if there is a significant difference between their religious practice and that of their neighbors who are united in Catholic marriages.

For each adult male and for each adult female in the Census a religious index was determined. The interviewer scored each person, in respect to religious practice, in the following way:

⁷ The fact that they do not yield a larger percentage of consensual unions may be indicative of a general decrease in consensual union in the municipality of Ponce since the 1950 Census was made.

⁸ It should be mentioned, however, that especially in Mission Years, parish churches make concerted efforts to encourage people in consensual unions to marry in religious ceremony. It would therefore be rather difficult to find a municipality where a Census of marital unions would not reflect the efforts of the Church at validation of consensual union. That the work of these Sisters residing at Playa represents special religious care among these families, we are aware. However, it is no sense unique; nor have their efforts been crowned with such success that the religious conditions in these two barrios could be considered atypical for Puerto Rico.

A score of 0 signifies that the person had received no sacraments of the Church and does not attend Mass; however, he lists himself as Catholic.

- 1 signifies that the person has received Catholic Baptism.
- 2 signifies that the person is baptized and has received Confirmation.
- 3 signifies that the person is baptized, confirmed, and has also made his First Communion.
- 4 signifies that he has received all three sacraments, and attends Sunday Mass.
- 5 signifies that he has received all three sacraments, attends Sunday Mass, and has made his Easter Duty during the current year.

The highest possible score an individual received as his religious practice index was 5; the lowest score, 0.⁹

In the following tables we give the index of religious practice for all adult males and females in the particular barrio, then the index for those in consensual union. Since the religious practice of males and females in Puerto Rico has always been supposed to differ significantly, they are tabulated separately.

TABLE 1. *Index of Religious Practice for All Adult Males and Females*

BARRIO A

Index	Males (210)		Females (241)	
	Number	Percent	Number	Percent
0	3	1.4	0	0
1	20	9.5	15	6.2
2	130	62.	78	32.5
3	37	17.6	111	46.
4	9	4.3	18	7.5
5	11	5.2	19	7.8
	210	100.0	241	100.0

⁹ Attention is called to the fact that in Puerto Rico Confirmation is generally received in infancy or early childhood before First Communion. This scoring system was adopted as a convenient measure of contact with the Church. While the requirements of score 5 reflect only the minimum expected of a well-instructed, actively practicing Catholic, and no attempt is made in the scoring to measure religious devotion beyond this minimum, this scale was found to be sufficient for our purposes.

Index of religious practice for those in Catholic marriages

Index	Males (113)		Females (130)	
	Number	Percent	Number	Percent
0	0	0	0	0
1	7	6.2	6	4.6
2	60	53.	27	20.8
3	28	24.8	62	47.7
4	8	7.	16	12.3
5	10	9.	19	14.6
	113	100.0	130	100.0

Index of religious practice for those in consensual union

Index	Males (63)		Females (72)	
	Number	Percent	Number	Percent
0	3	4.8	0	0
1	8	12.7	5	7.
2	43	68.2	34	47.2
3	8	12.7	31	43.
4	1	1.6	2	2.8
5	0	0	0	0
	63	100.0	72	100.0

TABLE 2. *Index of Religious Practice for All Adult Males and Females*

BARRIO B

Index	Males (178)		Females (222)	
	Number	Percent	Number	Percent
0	1	.5	0	0
1	4	2.3	2	.9
2	105	59.	84	37.8
3	57	32.	100	45.
4	8	4.5	27	12.2
5	3	1.7	9	4.1
	178	100.0	222	100.0

Index of religious practice for those in Catholic marriages

Index	Males (98)		Females (116)	
	Number	Percent	Number	Percent
0	0	0	0	0
1	1	1.	0	0
2	45	45.9	31	26.7
3	43	43.9	55	47.4
4	6	6.1	23	19.8
5	3	3.1	7	6.1
	98	100.0	116	100.0

Index of religious practice for those in consensual union

Index	Males (60)		Females (73)	
	Number	Percent	Number	Percent
0	1	1.7	0	0
1	1	1.7	1	1.4
2	45	75.	40	54.8
3	11	18.3	27	37.
4	2	3.3	4	5.4
5	0	0	1	1.4
	60	100.0	73	100.0

First of all, we were interested in determining if there is any significant difference in religious practice between the two barrios. Using the Chi-Square test we found there is not.¹⁰

Then, examining the religious index and marital status for the persons in Barrio A, we obtained the following results, using the Chi-Square test.

(1) Males—Relationship between religious index 0—3; 4—5, and status in Catholic marriage or consensual union.

$P < 0.01$ (estimated 0.002, or 1/500) ($X^2 = 8.7$)

Females—Relationship between religious index 0—3; 4—5, and status in Catholic marriage or consensual union.

$P < 0.001$ (less than 1 in 100) ($X^2 = 16.3$)

(2) When we divide the religious index differently, 0—2; 3—5 (splitting the group according to those who have made their First Communion and those who have not) we get these results:

¹⁰ We chose the Chi-Square (X^2) test to determine whether there is a significant difference in religious practice between the two barrios and between those in Catholic marriages and those in consensual union, since this technique enables the investigator to apply mathematical procedures to categories that are not strictly quantitative in all their aspects; and secondly because it weighs every case in the distribution proportionately to every other case. The X^2 method does not yield a coefficient which gives a measure of degree of relationship. Rather it provides a measure of the probability that the two sets of data are dependent (definitely associated) or are independent (significantly different). We were interested in finding out whether the distribution of males and females by religious index in the two barrios was the result of chance, or whether there was a difference in the distribution, according to marital type, that can be called real and not be explained by chance. If we adopt the 1 percent level of probability as the criterion of significance, we mean that only 1 time out of 100 could we get the distribution we got as the result of chance. Since the probability (written as P) was in every calculation we made with one exception less than 0.01, the chances were less than 1 in 100 that the religious index of the subjects was the result of chance. Thus we can assume that there is a real, rather than a chance relationship, between religious practice and type of marriage. Consequently when we say that a person's type of marriage is significantly related to his religious index we mean that the chances are at least 100 to 1 that it is a product of religious practice rather than the chances of sampling.

Males—Relationship between religious index and status in Catholic marriage or consensual union.

$P < 0.001$ $(X^2 = 19.1)$

Females—Relationship between religious index 0—2; 3—5, and status in Catholic marriage or consensual union.

$P < 0.001$ $(X^2 = 17.1)$

When we examined the data on religious practice and marital status in Barrio B, using the Chi-Square test, we got the following results: (1) Males—Relationship between religious index 0—3; 4—5, and status in Catholic marriage or consensual union.

$(X^2 = 2)$

$P > 0.01$ (between 0.20 and 0.10; since there is between 1 chance in 5, and 1 chance in 10 that this distribution is the result of chance, and not of a real difference, we cannot claim that there is a significant difference in religious practice between the males in Catholic marriages and those in consensual union in Barrio B.

Females—Relationship between religious index 0—3; 4—5, and status in Catholic marriage or consensual union.

$P < 0.01$ (almost 0.001) $(X^2 = 10.68)$

(2) When we divide the religious index, 0—2; 3—5 (splitting the group according to those who have made their First Communion and those who have not), we get these results:

Males—Relationship between religious index and status in Catholic marriage or consensual union.

$P < 0.001$ $(X^2 = 19)$

Females—Relationship between religious index 0—2; 3—5, and status in Catholic marriage or consensual union.

$P < 0.001$ $(X^2 = 17.2)$

We can say as a result of the Chi-Square test, that in Barrio A, the religious practice of males and females in Catholic marriages, is significantly different from the religious practice of those in consensual union. This is especially apparent when we split the groups according to those who have made their First Communion and those who have not. In Barrio B, we conclude that while the religious practice of females in Catholic marriage is significantly different from that of females in consensual union, the men in Catholic marriages differ significantly in religious practice from those in consensual union only when we divide the two groups according to those who have made their First Communion and those who have not.

Next we were interested in determining whether the religious

practice of males and females in Catholic marriages without previous irregularities was significantly different from the religious practice of those in consensual union. Since, as we have previously noted, there are a group of Catholic marriages in both barrios which are the results of validations of consensual union, (which might be the consequence of the work of the Sisters—regularizing the union and at the same time perhaps raising the religious index of the people), we decided to examine the religious practice of those who enter a Catholic marriage as their first union, and then compare it with the practice of those in consensual union. The following table gives the index of religious practice of males and females in Catholic marriages without previous irregularities and which are not validations, for both barrios.

TABLE 3. *Religious Practice of Males and Females in Catholic Marriages Without Previous Irregularities and Which Are Not Validations*

BARRIO A

Index	Number	Males		Females	
		Percent	Number	Percent	Number
0	0	0	0	0	0
1	3	4.3	4	4.7	
2	32	45.7	15	17.9	
3	18	25.7	35	41.7	
4	7	10.0	13	15.5	
5	10	14.3	17	20.2	
	70	100.0	84	100.0	

BARRIO B

Index	Number	Males		Females	
		Percent	Number	Percent	Number
0	0	0	0	0	0
1	1	2.35	0	0	0
2	18	41.	12	22.6	
3	17	39.5	23	43.4	
4	4	9.3	13	24.5	
5	3	7.0	5	9.4	
	43	100.0	53	99.9	

Careful examination of this table and comparison with the previous tables giving the index of religious practice for those in consensual union in the two barrios reveal differences which are visually striking. In Barrio A, for instance 24.3 per cent of the males and 35.7 per cent of the females in Catholic marriages without previous irregularities have a religious index of 4 or 5; while only 1.6 per cent of the males and 2.8 per cent of the females in consensual unions have a religious index of 4 (none of 5). In Barrio B, 16.3 per cent of males and 33.9 per cent of females in Catholic marriages without previous irregularities have a religious index of 4 or 5; while only 3.3 per cent of the males in consensual union have an index of 4 (none of 5), and only 5.4 per cent of the females in consensual unions have an index of 4 (with one woman having an index of 5).

Using the Chi-Square test, we find this relationship between religious index 0-2; 3-5 (using First Communion as the break-off point between the two groups), and status in Catholic marriage without previous irregularities and consensual union.

(1) For males in Barrio A:

$$P < 0.001 \quad (X^2 = 26.1)$$

For females in Barrio A:

$$P < 0.001 \quad (X^2 = 15.8)$$

(2) For males in Barrio B:

$$P < 0.001 \quad (X^2 = 14.3)$$

For females in Barrio B:

$$P < 0.001 \quad (X^2 = 17.3)$$

Since in each of these tests the probability was considerably less than 1 in 1000 that the distribution was the result of chance, we have grounds for claiming that there is a real and significant difference between the religious practice of those who enter Catholic marriage as their first union and of those who live in consensual union.

It should be noted that in the two barrios there was only one case of a person in a consensual union who had a score of five. It might be countered that this is to be expected since a person living with a spouse outside of sacramental marriage cannot receive the Sacraments, and consequently would not receive a score indicating that he had satisfied all the essential requirements of Catholic practice. However, from the testimony of priests both on the Island itself and in parishes in New York where there are

Puerto Ricans, we have learned that persons in consensual unions have been known to receive Communion, evidently being unmindful of the fact that, objectively speaking, the Church considers them to be living in sin.

The lack of guilt feeling about consensual union, which probably stems from the lack of instruction in the importance of sacramental marriage for the Catholic, is further evidenced in the more intensive interviewing we did of a sampling of consensually-united couples from the two barrios where the census was made. Out of twelve couples interviewed only in one case did there seem to be any realization of guilt over the consensual relationship. In this one particular case, the woman is quoted as saying about her partner that, "Much of his bad luck is because he is not baptized and is not married." In the other eleven cases, while we found abundant evidence of neglect of religious practice on the part of the consensually-united couple and their parents, as well as of ignorance of religious obligations, we found no evidence of consciousness of deliberate sin.

For instance, there is the case of Maria and Felipe who have been living together for seven years. They are both baptized but have received none of the other sacraments. They have four children, the eldest of whom is baptized. Also living with them are four children of Maria's previous union, the youngest of whom alone is baptized.

Felipe also had been in a previous marital union. He had married a woman in the Catholic Church, and they had had a child. However, they fought a great deal, so they separated and the wife went to live with another man.

Maria's first marital union occurred when, at the age of thirteen, she was married to a Catholic man in the Baptist Church. After the four children were born he divorced her, and she was left alone struggling to support the children by sewing handkerchiefs, until Felipe came along and offered her a home. Maria thinks it is too expensive for Felipe to get divorced from his wife now to marry her. She said her own husband got a Baptist divorce for \$60.00 and "A Catholic divorce is even more expensive." Anyway, they are happy as they are and see no reason to get married.

We could refer to the case of Jaime and Ana, who have been living together for eighteen years. She is a baptized Catholic, he is not—in spite of the fact that his mother, who was married

three times, married each time in the Catholic Church after the previous husband died. Jaime was unable to give the interviewer any reason for his not having been baptized, except that his mother had always been too busy to have the sacrament administered.

These cases illustrate the lack of religious information, the confusion about religious obligations, as well as the deficiencies in practice. For further illustration, we turn to the case of Ramon and Rosita who have been living consensually for thirteen years. Neither one of them had a previous marital union. Both are baptized Catholics, but do not attend Mass, and have received no other Sacraments. According to Rosita she and Ramon, before they started living together, lived in the same barrio. Her parents were overprotective and were jealous of her talking to any man. Her family was poor and she had to work hard. Then Ramon gave her the opportunity to go off with him. She accepted, and her parents evidently did not mind once the elopement was accomplished. In fact, Rosita said they were glad she was off with a man, for it made one less in their crowded home (there were eleven children). Ramon has been good to her, and has always provided for their five children. Rosita apparently is satisfied with the situation as it is and sees no need to get married.

In spite of significant individual differences in religious practice among those in Catholic marriage and those in consensual union, the lack of social pressure in favor of religious marriage in this stratum of Puerto Rican society is evident in the sample of consensually united couples whom we interviewed. The fact that while some of the parents of these couples were married in the Catholic Church, others were not; that some of their siblings are married Catholic while others in the same family are consensually united, would suggest that there is no pattern of consensual unions running in families, but that religious and consensual marriages are alternative choices given by the culture. The choice of one rather than the other seems to be almost a matter of chance—or, at the most, the slight tipping of the scales by weight of circumstance in favor of one rather than the other. Thus, there is Pedro, a man who first entered into a consensual union and "never thought of marrying" the woman, but after she died married his second partner in the Catholic Church because she wanted a Church wedding. But they fought a great deal, and finally separated, and now he is living consensually with another woman.

That these consensual unions are practical arrangements for living is exemplified by every case we interviewed. Thus, Virginia, a woman with children in need of support, goes to live with Angel, a man who has a house and a little piece of ground and needs someone to take care of him. In only two of the cases do the women mention that they stay with the man because they love him. Not this notion of romantic love, but the practical rationale, "he is good to me, he protects me, he supports my children," and "she keeps house for me, she takes care of my clothes," is the steadily repeated theme. These cases reveal that this is graphic exemplification of the song that "woman needs man, and man must have his mate," and that they will have one another in consensual union, if the environment does not exert strong pressure in favor of religious marriage.

SUMMARY

We have been concerned with examining the religious practice of males and females in two barrios in the city of Ponce. We have found that even in neighborhoods where both are acceptable forms of marriage there is a significant difference in the religious practice of both males and females in consensual union from that of males and females in Catholic marriage. This is especially so when we use First Communion as the cut-off point, and when we compare those who enter Catholic marriage as their first union with those who are living in consensual union. As was expected, females in both barrios, whether they are living in consensual union or in Catholic marriage, show evidence of greater religious practice than the males of the same marital status.

While we do not intend to use this sample to make generalizations about a larger universe, we think the significant difference in religious practice indicated above is great enough to warrant further investigation of the hypothesis that where religious practice is high consensual unions are low. While here we compared consensual union groups with Catholic marriage groups within the same neighborhoods in the same municipio and obtained results which are significant, there is a possibility that even more striking differences in religious practices would have been indicated if we had had the opportunity to compare the religious index of males and females in a municipio of high consensual union with the religious index of males and females in a municipio of low consensual union. Our study indicates *individual* differences in religious practice within the same neighbor-

hood (with a suggested consequence that religious practice helps to determine the type of marital union); but similar study of two municipios with greatly different rates of consensual union might yield differences in religious practice that would be fruitful indications of the social climate that makes the particular locality one of high or low consensual union.

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Attitudes of Puerto Ricans toward Color

Paper read at the Twentieth Annual Convention of the American Catholic Sociological Society, Notre Dame University, Notre Dame, Indiana, December 28-30, 1958.

* * *

It has been estimated that, on January 1st, 1958, there were 620,000 Puerto Ricans in New York, people either born in Puerto Rico, or born in New York of Puerto Rican parents.¹ The migration of the Puerto Ricans is the first migration that has brought to New York a large number of people who have a tradition of the widespread social intermingling and frequent intermarriage of people of all shades of color. Both in the population on the Island, and in the Puerto Rican community in New York, racial characteristics range from completely caucasoid to completely negroid, and, apart from small groups of the middle and upper class any ordinary gathering of Puerto Ricans represents a striking and unmistakable example of the complete acceptance of social intermingling of people of different color and racial characteristics. There is no doubt that this will have an impact on inter-racial patterns in New York, just as inter-racial patterns in New York will have an impact on the Puerto Ricans. The question is: To what extent will the tradition of racial intermingling and intermarriage among the Puerto Ricans hasten racial integration in the entire population of New York? Or, to what extent will the Puerto Ricans, responding to the racial attitudes of mainland Americans, lose their tradition and split into two groups, the lighter group becoming identified with the population and the darker group becoming identified with the Negro population of the City.

This article will attempt to present the results of an inquiry into this question based (a) on the personal experience of the author with the Puerto Rican community on the Island and in New York; (b) on a survey of recent marriages of Puerto Ricans in six New York parishes; and (c) on interviews with a selected group of people who are in close contact with the Puerto Ricans in New York. The conclusions: Anxiety over color which dis-

¹ *A Summary in Facts and Figures, April, 1958 Edition, Commonwealth of Puerto Rico, Migration Division, 322 W. 45th Street, New York, 36, N.Y., 17.*

turbs many Puerto Ricans on the Island becomes more distressing in New York; intermingling is noticeably affected by the characteristic of different neighborhoods; but the evidence is convincing, both in the fact of intermarriage and in the continuance of social intermingling, that the Puerto Rican migration will definitely create a much more widespread acceptance among New Yorkers of the practice of social intermingling and intermarriage of people of different color and racial characteristics.

In the first place, a brief background must be given about attitudes toward color on the Island and patterns of discrimination which exist there. Secondly, a brief analysis will follow about the impact upon Puerto Ricans of the attitude of New Yorkers toward color; finally, the results of the survey and interviews will be presented concerning marriage of Puerto Ricans of different color.

I

The opinion that racial discrimination does not exist in Puerto Rico has frequently been expressed by Puerto Rican and American writers.² The contrary opinion is also vigorously expressed that racial discrimination does exist in Puerto Rico, and in many distressing forms.³ What strikes the visitor or observer on the

² Jose Celso Barbosa, an outstanding Puerto Rican figure, was a Negro founder of the Republican Party on the Island. In the compilation of his articles, *Problema de Razas* (San Juan: Imprenta Venezuela, 1937), he consistently contrasted the situation of the colored person in Puerto Rico with that of the United States. He insisted that racial discrimination did not exist on the Island. Thomas Blanco in *Prejuicio Racial en Puerto Rico* (San Juan: Biblioteca de Autores Puertorriqueños, 1942), also make a strong case for the lack of racial discrimination in Puerto Rico in contrast to its existence in the United States. C. W. Mills, Clarence Senior and Rose K. Goldsen, *Puerto Rican Journey* (New York: Harper, 1950). In one brief paragraph on p. 7, the authors of this little book have presented as accurate and clear an analysis of the problem of race in Puerto Rico as the reader will find anywhere. It reveals why there is no discrimination in the American sense, although there is a racial problem.

³ The best discussion of the existence of racial discrimination is in Maxine Gordon, "Race Patterns and Prejudice in Puerto Rico," *American Sociological Review*, XIV (April 1949), 294-301; and "Cultural Aspects of Puerto Rico's Race Problem," *American Sociological Review*, XV (June 1950) 382-92. Jose Columban Rosario and Justina Carrion had presented a strong case for racial discrimination in *El Negro, Boletín de la Universidad de Puerto Rico*, Serie X, #2 (Rio Piedras: Univ. of Puerto Rico, 1939). Charles Rogler has some excellent things to say in "The Morality of Race Mixing in Puerto Rico," *Social Forces*, XXV (October 1946); and in "Some Situational Aspects of Race Relations in Puerto Rico," *Social Forces*, XXVII, 72-77. Renzo Sereno, "Cryptomelanism, a Study of Color Relations and Personal Insecurity in Puerto Rico," *Psychiatry*, X (August 1946), 261-69, finds a great deal of discrimination based on color in Puerto Rico and, with the help of psychiatric concepts, attributes much of it to anxiety over legitimacy. Julian Steward (ed.), *People of Puerto Rico* (Champaign,

Island are two things: (1) The obvious intermingling in almost all ordinary circumstances of people of different color and different racial characteristics. In some highly respectable places, the writer has observed couples dancing together who would definitely be identified in the United States mainland as mixed white-Negro couples; (2) The second thing that strikes the observer is the number of particular types of gatherings where only obviously white people are present.

In brief, the determination of a person's status in Puerto Rico in the society of other Puerto Ricans on the basis of race or color is an extremely complicated thing. The U.S. Census reported 20% of the Island population as "non-white" in 1950. However, the use of two categories: "white" and "non-white" to describe the population of Puerto Rico is practically meaningless. Color and racial characteristics range from completely white and caucasoid to black and Negroid with all variations in between. Therefore it is obvious that identification of an individual according to color or racial characteristics is not simple at all. In this identification a number of terms are commonly used: "White" is obvious; the term "negro" is very rarely used. In fact the term *negra* or *negrita* may be used as a term of endearment in reference to a person who is completely white. The term "de color" a "colored person" is the term used most commonly to designate a Negro. The really difficult problem arises in the identification of the people who are in between white and colored. On marriage records and baptismal records one finds a number of terms: "pardo"; "moreno"; "mulatto". But by far the term commonly used for the group in-between is the term "trigueno." "Indio" is used of people with Indian features. "Grifo" is a term used of kinky hair, used generally of someone who is of light color but who has the texture of hair characteristic of the colored. The term "pelo malo," bad hair, is used in the same context. Characteristics of hair, much more than color seem to play a decisive role in identifying the racial background of an individual.

To simplify matters, the term *trigueno* will be used in this paper to designate the people who are not obviously white; not

Ill.: University of Illinois Press, 1946), has a great deal of information about color. Cf. his index under "Racial Attitudes." Cf. also Ivan Illich, "Puerto Ricans in New York," *Commonweal*, LXIV (June 22, 1956) 294-97; E. J. Dunne, "Puerto Ricans in New York," *Commonweal*, LXIV (August 3, 1956), 442; J. P. Fitzpatrick, "Puerto Ricans in New York," *Commonweal*, LXIV (September 14, 1956), 589-90 for an exchange of letters concerning the same problem.

obviously negro; but who cover the range in between. *Trigueno*, a Spanish word meaning the color of wheat, was originally applied to a person who had dark color but obviously caucasoid features. The *trigueno*, and especially the *triguena*, the dark woman, were considered handsome or beautiful. It is apparently the characteristic that rabid sun-bathers are trying to achieve with a deep sun tan. The identification of a person as *trigueno* or *triguena* becomes the focal point of anxieties over race and color among Puerto Ricans.

Relationships based on color or race in Puerto Rico are not the same as they are in the United States.⁴ No such a thing as the segregation of the American South ever existed on the Island, and there has definitely been a common cultural pattern of social intermingling and of intermarriage. This was particularly true of the people in that class that would have been called the lower class, the poor class, in contrast to the upper class in Spanish times.

The traditional upper class always prided itself on being white and has always been very sensitive to the matter of color or racial characteristics. They became important factors in anyone's attempt to claim identity with a pure Spanish lineage. Anyone who had characteristics of color obviously proceeded from a union of Spanish with Negro or Indian somewhere in the past. This same attitude is found also among some of the poorer people who apparently seek distinction by identifying themselves as pure white. The author has been frequently surprised by the pre-occupation with color of people in some of the poor mountain sections. "Look, Father, do you notice how white everyone is here!" is mentioned with a spontaneity and candor that is quite striking. These same people, however, will deny that there is racial prejudice or discrimination in Puerto Rico. They insist that the distinction is one of class, not of color. People are excluded from social participation not because they are colored, but because they are lower class. When these white people deny that this practice constitutes racial discrimination, they distinguish their own practice from that of the United States by saying: "In the

⁴ The term United States is used in this paper to define the Mainland in contrast to Puerto Rico, although Puerto Rico is also the United States. The term is convenient and is commonly used on the Island. Likewise the term American is used to designate American citizens who are not Puerto Ricans. This is likewise a convenience, and does not imply that Puerto Ricans are not American citizens. They are. But they commonly refer to mainlanders as *Americanos* in contrast to themselves.

United States, a man's color determines what class he belongs to; in Puerto Rico, a man's class determines what his color is." There is a great deal of truth to this remark as will become clear in a moment.

Two factors, however, involving even the upper classes, gave colored people a status in Puerto Rico which they never enjoyed in the United States. The first was the recognition by upper class men of children born to them of colored women. The second was the practice of the *comadrazgo* in which frequently outstanding white members of the community would be the Godparents of colored children at baptism. When one understands the seriousness of the Godparent relationship, he realizes what an important factor this must have been in giving colored children a recognized position as members of a community. Perhaps nobody knew who their father was; but everyone in the community knew who their Godparents were. They were not just unknown children, legitimate or illegitimate of a colored woman. They were bound by ties of a serious and sacred relationship into the web of a living community. They were somebody. This practice alone would suffice to reveal the great difference between the position of the Colored in Puerto Rico in contrast to their position in the United States.

It was among the lower classes, however, that intermingling and intermarriage were common phenomena. As these people advanced through education or achievement, they were able to move among the whites with an ease and familiarity which have never been possible in the United States. Jose Celso Barbosa enjoyed a position in the total community of Puerto Rico that no Negro could have enjoyed in the United States. His picture still holds the most prominent position in the City Hall in Ponce. A number of outstanding men, active in political life today on the Island are commonly referred to as Colored.

However, with the dynamic cultural changes since the annexation of the Island to the United States in 1898, and with the rapid development of education, industry, and government services, a new middle class has been growing rapidly, recruiting many members from the lower classes, and pressing for recognition and acceptance by the upper class as well. Therefore, upward social mobility related to upward economic mobility has become a noticeable phenomenon on the Island and complicates the role that color plays in designating the class to which a person be-

longs. Admission to certain societies and clubs, social acceptance by some groups of middle and upper class people, and particularly marriage, are seriously hindered for a person who is identified as colored; to a lesser degree for someone who is not identified definitely as white.

Regardless of the class in which it takes place, the real heart of the color problem in Puerto Rico rests in this: that identification of a person as white, *trigueno*, colored depends very largely on the attitude of the person making the judgement. One phenomenon that amazes the observer in Puerto Rico is that one person will identify an individual as white or *trigueno*; and a second person will identify the same individual as colored. Let me supply three examples: (1) An American friend of mine had arranged a luncheon date with the two of us and a number of Puerto Rican friends of ours. All these Puerto Ricans without any doubt would be accepted as white anywhere in the United States. The luncheon was arranged for a place which did not admit colored people. The morning of the luncheon one of the Puerto Ricans called my American friend, and confidentially suggested that he choose another place for lunch because "X, one of the Puerto Ricans in the party, was 'colored'." (2) We were questioning some young ladies one day about their going to dances and dancing with young men whom we, as Americans, would definitely identify as colored. The young ladies insisted that these young men were not colored; they were *trigueno*. We pressed the point trying to get them to explain how they identified these young men as *trigueno*, when there were other young men, just as light, whom they identified as colored. Finally one of the young ladies phrased it briefly and well when she explained. "Father, if two young men are somewhat dark, and have similar features, if one of them is socially acceptable to me and my family, we will call him *trigueno*; if he is not socially acceptable, we will call him "de color." (3) I had met a young Puerto Rican man in New York who would without question be taken as white even in Mississippi. I met him later in Puerto Rico after he had been back on the Island for some time. He mentioned one point of great distress. He had started going with one or two young ladies but, after a while they had both dropped him. This had happened, he mentioned, after he had noticed that while being with them, they had run their fingers through his hair. The young man was in quite a bit of anxiety because he was afraid they had the opinion he was partly colored.

In the United States, when a person is a Negro, no matter how light he is, his identification is clear. But in Puerto Rico, the many intermediate people may never know exactly what they are because their identification as white, *trigueno* or colored will depend much more on a person's judgement than on the characteristics of race or color which they themselves possess. In his study of the top 200 families in Puerto Rico, Julian Steward found that some of the members of these families definitely had a Negro background, and some had Negro features. But, since they were accepted as upper class people, they were not considered to be "*de color*," or colored. Steward's interesting comment is that ". . . an individual is 'whiter' in proportion to his wealth."⁵ One can see immediately how much anxiety can be caused by this kind of uncertainty.

II

When the Puerto Ricans migrate to New York, they meet an attitude toward color and type of discrimination that they have never experienced on the Island. Identification as "colored" in New York involves handicaps far greater than a similar identification would involve in Puerto Rico.

In the first place, the intermediate category tends to disappear, and people are considered White or colored. Secondly, like the previous immigrants, they feel very sharply the resentment of the Community to their coming, and the pressure to win acceptance by the American community becomes extremely strong. It is not long before they realize that acceptance by the American community is much easier if one is white. Finally, the pressure for social and economic advancement that works so dynamically in every group of newcomers to New York, works also with the Puerto Ricans with the result that they become quickly sensitive to the social and economic advantages of being white.

All of this complicates a concern about color which was already present, but in a much different context, in Puerto Rico. The survey made in 1947 of the Puerto Ricans in New York⁶ gave evidence of the problem this created for the Puerto Ricans. The survey indicated that intermediate Puerto Ricans gave least evidence of being assimilated to the New York Community. Unable to be accepted as white; reluctant to be classed as Negroes, they were reported to be clinging to everything that gave them iden-

⁵ Steward, *op. cit.*, p. 425.

⁶ C. W. Mills, Clarence Senior and Rose K. Goldsen, *op. cit.*, p. 152.

tity as Puerto Ricans, thus slowing their assimilation. More recent studies of the Puerto Ricans in New York single out Negro-white relations as one of the most difficult points of adjustment for Puerto Ricans in New York.⁷ A medical study of migration and health, done among 80 Puerto Rican families concluded that anxiety over race and color was definitely related to the health problems of Puerto Ricans. The study quoted the report of a skilled social worker that in a group of twenty young Puerto Rican drug addicts with whom she had come into contact, the addict, except in one case was the darkest member of his family.⁸ Will Herberg expects the Puerto Ricans to split into two completely separate groups: those who can pass for white becoming assimilated to the white community; those who cannot, gradually becoming assimilated to the Negro community.⁹

It is obvious, therefore, that attitudes toward color are the focus of serious difficulties among Puerto Ricans in New York; and speculation represents the people of intermediate color or race, the *trigueños*, as having the greatest difficulty; and expects the Puerto Rican community to split into two distinct parts, white and Negro.

It was in an effort to determine to what extent there is evidence of this that the present study was undertaken. It is a simple beginning, but, in my opinion, is significant enough to deserve reporting.

III

The 1950 census reported nearly 250,000 Puerto Ricans in New York City.¹⁰ It reported 92 per cent of these as white; 8 per cent of these as non-white. The category non-white is as meaningless for Puerto Ricans in New York as it is for Puerto Ricans in Puerto Rico. It is helpful in this one regard: it indicated the location in the city of the Puerto Ricans who were reported as white, and those reported as non-white, and it is interesting to note how different are the areas of the city in regard to the percentage of non-white Puerto Ricans. However, this may reflect

⁷ Elena Padilla, *Up From Puerto Rico* (N.Y.: Columbia University Press, 1958), pp. 61-81.

⁸ Beatrice B. Berle, *80 Puerto Rican Families in New York City* (N.Y.: Columbia Univ. Press, 1958, p. 49; cf. pp. 45-49 for full discussion.

⁹ Will Herberg, *Protestant, Catholic, Jew* (Garden City, N.Y.: Doubleday, 1955), p. 56, n. 11.

¹⁰ *Population of Puerto Rican Birth or Parentage, New York City, 1950*. Compiled and published by Research Bureau, Welfare and Health Council of New York City, N.Y., September, 1952.

the deficiencies of the census. Since designation of color is up to the judgment of the census enumerator, some of the difference may be due to the fact that the enumerator in a colored section would be more inclined to call dark Puerto Ricans non-white, whereas an enumerator in a predominantly white section would be inclined to call dark Puerto Ricans white. The only census tracts in which noticeable numbers of Puerto Ricans are reported as non-white are the census tracts in the Harlem and East Harlem area. In any event, the report of 8 per cent of the Puerto Rican population as non-white obviously makes no allowance for that large group of intermediate people whom we call *trigueno*.

In order to get some evidence of the experience of the Puerto Ricans in relation to color, I carefully observed every Puerto Rican gathering I have attended for the past year; I interviewed a number of Priests and lay-people who work closely with the Puerto Ricans; I recorded the recent marriages of Puerto Ricans for six parishes, according to color of bride and groom.

With regard to the first, every single gathering of Puerto Ricans which I attended, with the exception of some meetings of some well-to-do charitable ladies, was marked by a mingling of people of various colors such as would never be found anywhere in New York outside the Puerto Rican community. What is more, the social intermingling of these people was spontaneous, whole-hearted, and seemed to take this intermingling for granted as the normal and natural thing to do. The gatherings reflected the wholesome attitude toward color which is typical of gatherings of ordinary people in Puerto Rico.

It was the unanimous opinion of every person whom I interviewed that this is typical of social gatherings of Puerto Ricans which are held for the general community of Puerto Ricans, and not a specialized group. In certain areas where the majority of Puerto Ricans are more of the middle class, they are predominantly white, and the more established, better educated people who are active around the Church are generally white. In sections of the poorer people, members of Church societies are quite mixed. They reflect the racial characteristics of the neighborhood. In social gatherings, they dance together, sing together and mingle spontaneously. In one parish where the Puerto Rican community is described as having practically no "colored people," a parish dance of Puerto Rican parishioners provoked some rather strong protests by the Americans in the parish. They ob-

jected to what they called the dancing together of whites and Negroes at the Puerto Rican dance. Another priest expressed his opinion in this fashion: "I used to think the white Puerto Ricans discriminated against the colored Puerto Ricans, but my experience here in this New York parish has been forcing me to change my mind. They are careful about the matter of marriage, but in ordinary social gatherings and parish functions, there is no sign of discrimination of any kind." One of the leaders of the Puerto Rican community, herself completely white, described her Christmas party for poor Puerto Rican children as follows: "Father what a wonderful lesson it was for the American people who were with me. There were two things they admired most: the free and friendly intermingling of dark and light Puerto Ricans; and the great respect the children showed to their elders." Therefore, regardless of the anxieties over color which certainly exist, the predominant impression that Puerto Ricans give to the New York community is this unquestioned acceptance of the social intermingling of people of different color and racial characteristics.

How often does this intermingling result in the marriage of Puerto Ricans of noticeably different color? In order to determine this, I asked the Priests in six different parishes to note down their own judgement of the color of the Puerto Ricans marrying each other in their parishes. They were asked to make their judgement, as Americans, reporting those persons as white who would definitely be accepted as white in our American society; reporting those persons as *de color* who would definitely be accepted as Negro in American society; and reporting those persons as *trigueno/a* who were in between. Six different parishes were chosen because they represented six different situations and would offer evidence of types of marriage in widely different circumstances. The results are presented in the accompanying tables. *Parish I* is a middle-class, almost completely white neighborhood, with a Puerto Rican population reported, in 1950, as completely white.¹¹ Out of 11 recent marriages, 5 involved people of noticeably different color. *Parish II* is an Italian parish that is rapidly becoming Puerto Rican. The Negro population is very

¹¹ Census data given for the Parishes for 1957 are taken from a publication of the special census of population taken in New York City in that year. U.S. Department of Commerce, Bureau of the Census, *Current Population Reports, Special Censuses, Special Census of New York City, April 1, 1957*. Series P-28. Unfortunately this census published no specific data on the Puerto Rican population.

small according to the census reports, and the Puerto Rican population was reported in 1950 to be 13 per cent non-white. However, it serves as an example of the contact between the Puerto Ricans and another very large ethnic group, the Italians. Out of 33 recent marriages, 6 involved people of noticeably different color. *Parish III* is in a previously all-white, middle class neighborhood that is rapidly becoming Negro and Puerto Rican. There is a very large Negro population in the area, and a very large Puerto Rican population. The Puerto Rican population was reported in the 1950 census as being 5 per cent non-white. It represents an area of rapid change in all directions. Out of 16 recent marriages, 5 involved people of noticeably different color. *Parish IV* is the parish with the largest number of Puerto Ricans in the city. It is in an area that is densely populated; with a very high percentage of Negroes; with a very large Puerto Rican population reported in the 1950 census as 15 per cent non-white. Out of 16 recent marriages, 5 involved people of noticeably different color. *Parish V* is just outside the city limits and census tract data was not available. It is a deteriorating area with a slowly increasing Negro population, and a sizeable population of Puerto Ricans with very few reported as non-white. Out of 25 recent marriages, 5 involved people of noticeably different color. *Parish VI* is a Spanish language parish with no geographical boundaries. Out of 12 recent Puerto Rican marriages, only 1 involved people of noticeably different color. Finally, the 80 Puerto Rican families described in great detail in Berle's book were distributed according to norms of color used in this present study, and they are given with the parish data. Out of 66 families which were described according to color, 16 involved people of noticeably different color.¹²

¹² Berle, *op. cit.*, cf. detailed description of 80 families in Appendix, pp. 215 ff.

TABLE 1. *Census Data on Parishes in Survey.*

	Total Pop.	Negro (d)	Per Cent Negro	Puerto Rican (b)		Per-Cent Non-W. (d)
				White	Non-W.	
<i>Parish I (a)</i>						
1950	57,660	1082	1.8	2048	14	—
1957 (c)	50,723	1388	2.8	n.a.	n.a.	—
<i>Parish II</i>						
1950	31,620	729	2.3	1581	217	13
1957	30,000	1200	4.	n.a.	n.a.	—
<i>Parish III</i>						
1950	48,965	7698	16.	8780	445	5
1957	45,316	10,712	24.	n.a.	n.a.	—
<i>Parish IV</i>						
1950	83,506	26,712	32.	37,433	6,858	15
1957	70,379	20,808	29.	n.a.	n.a.	—
<i>Parish VI</i> Census data not available.						
<i>Parish V</i> Spanish Language Parish. No Geographical boundaries.						

(a) Parish population is the total population of the census tracts that coincide as closely as possible with parish boundaries. They never coincide perfectly; therefore parish figures are a close estimate.

(b) Cf. note 10 for source of Puerto Rican census data.

(c) 1957 data are taken from special 1957 census; cf. note 11.

(d) "Negro" is a specific category used in the census. Puerto Ricans are reported only as "white" and "non-white."

TABLE 2. *Marriage of Puerto Ricans by Color.*
SELECTED NEW YORK PARISHES

	Parishes						Families 80
	I(b)	II(c)	III(b)	IV(b)	V(d)	VI(b)	
White & White.....	5	15	6	2	19	11	41
White & Trigueno/a (a)...	3	3	4	4	5	0	9
White and Colored.....	1	1	1	0	0	0	4
Trigueno & Triguena.....	1	12	5	11	1	1	6
Trigueno/a & Colored....	1	2	0	1	0	0	3
Colored & Colored.....	0	0	0	0	0	0	3
Total	11	33	16	18	25	12	66 (e)

(a) Triguena designates color intermediate between white and colored.

(b) Time of survey: November 1 to December 8, 1958.

(c) September 1 to December 8, 1958.

(d) July 1 to December 6, 1958.

(e) 14 families were not identified according to color.

I think the evidence here is sufficient to indicate that the widespread acceptance of marriage of people of noticeably different color is continuing in the New York situation and there is no reason, as of the present moment, to expect it to stop. It does not support, to any great extent, the theory that the Puerto Rican community will gradually split into two different groups, one white, the other identified with the American Negroes. If this practice continues, it would represent the establishment, within existing parishes, and in established communities of Americans, of a practice of intermingling and inter-marriage that should hasten the acceptance of such intermingling and intermarriage on the part of the white and Colored Americans.

To what extent is there evidence of this occurring? In this matter, the situation differs considerably from one area to another, and depends very much on the characteristics of the neighborhood involved. For instance, in Parish I, it is the middle class Puerto Ricans who are active in parish organizations and who meet with the American parishioners. But these middle class Puerto Ricans are all white. In fact, while these Puerto Ricans mingle freely with mixed Puerto Rican groups when they are alone, they become very sensitive to color when the Americans are around, and try not to call the attention of Americans to the dark ones among the Puerto Ricans. In a recent farewell celebration in this parish for a well known American parishioner, the Puerto Rican parishioners presented a little act in which six Puerto Rican children participated. Two of them were *triguena*. A number of middle class Puerto Ricans were quite upset. They felt that in an act presented before Americans, all the Puerto Rican children should have been white. The author of this paper was present recently at a benefit conducted to raise funds for a Catholic Center for Puerto Ricans. The guests were almost all upper middle class and upper class American Catholics. During the affair, a group of twenty Puerto Rican children were introduced to entertain the guests with some dances. The children ranged in color from very dark and negroid to very white. They were quite typical of any ordinary gathering of Puerto Ricans in the City. The children danced together, a white boy with a colored girl and vice versa. The American guests were delighted with the performance. But some middle class Puerto Ricans who were also guests were quite indignant. They insisted that the directors of the benefit should have carefully chosen all white Puerto Rican children lest the Americans get the impression that

Puerto Ricans are colored. Parish II has been an Italian parish, and the ethnic solidarity of the Italian people still acts as a block to easy intermingling. In general, language and customs are still a barrier to easy intermingling of Puerto Ricans with the Americans of the community. In Parish III, there has been very little intermingling of Puerto Ricans with the American community, among adults, although there is evidence of it among the teenagers. Teen-agers often stay away from Puerto Rican functions because of the objections of adults. The resistance in this parish, however, appears to be resistance against them as Puerto Ricans, and not because of their color. One large parish society in Parish III has recently attempted to integrate; the American leaders agreed to help vote in some Spanish speaking officers. But membership is failing and the moderator is not sure the integrated society will survive. The Spanish-speaking people just do not yet feel at home in an integrated situation. In Parish IV, most of the older American parishioners have moved out of the area, and there is little opportunity for intermingling. Most of the activities of the parish societies are carried out by the Spanish-speaking. The parish priest recalled, however, that when he conducts a joint dance for the Spanish and the Americans, it is not long into the evening before Americans are dancing with Puerto Ricans, both light and dark.

Nevertheless, every respondent was aware of enough marriages of Puerto Ricans with Americans to be noticeable. The Priest in Parish I remarked off-hand of a *triguena* Puerto Rican girl in the parish who is married to a boy of German background; two other Puerto Rican girls of his acquaintance are now planning to marry; one, *triguena* is planning to marry an American of Irish background; the other, a colored girl, is planning to marry an American Negro. The Priest in Parish II remarked on the number of marriages he knows of between Puerto Rican women and Jewish men. He knew of other cases in the neighborhood of an Italian boy who is very interested in a colored Puerto Rican girl; of another young Puerto Rican girl of the parish, very dark, who has a string of American fellows trying to win her attention. In Parish V, during the time of the survey, there were three instances of Puerto Ricans marrying people of other ethnic background: in 2 of the 3 cases, it was a *trigueno/a* Puerto Rican with a white American.

There is evidence of slow development of intermingling. However, much clearer is the separation that still exists because the

Puerto Ricans are not yet sufficiently at home with English and American customs to feel free at integrated gatherings with Americans. Another generation will tell the story. Like the middle class Puerto Ricans of Parish I, as they begin to move more freely with Americans, they may become more sensitive to differences of color. But the next generation will not be a generation that comes directly from Puerto Rico into neighborhoods where they feel they must struggle for middle class acceptance. The next generation will have gone through the schools, parochial and public, together. Their integration will have been achieved through years of spontaneous intermingling as children and teenagers. I think we may expect the results to be the unquestioning acceptance of the variety of colors as the normal, natural thing.

The intermingling with the American Negroes represents the least promising part of the picture. It is the testimony of all respondents that very little social intermingling takes place between Puerto Ricans and American Negroes. Puerto Ricans do not seem to accord to American Negroes the same acceptance they accord to Puerto Ricans who are colored. This does not necessarily mean that Puerto Ricans will not be the mediators in increasing integration. If the intermingling of Americans and Puerto Ricans brings a growing acceptance in the general community of the practice of social intermingling and marriage between people of different color; in one more generation, when the language and Island background are of minor importance, color will still remain, and if this has been accepted by the American community, this acceptance may carry over to all people of color including the American Negro. If this occurs, the Puerto Ricans will have brought to New York a valuable influence, and their culture will have contributed a great human practice in advancing the integration of people of different color.

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A Scale for the Measurement of Superordinate-Subordinate Roles in Marriage

The significance of the superordinate-subordinate relationship as the basic form of socialization was proposed by Simmel who also regarded this relationship as the main factor in the unity of groups.¹ In the family group, the superordinate-subordinate relationship is expressed through marital roles which indicate attitudes associated with the source and kind of authority exercised by the spouses within the family. These marital roles, which have been defined in various ways, have been tested in a number of studies including those of Lu, Jacobson, and Motz.

Lu defined the superordinate-subordinate marital roles relationship in terms of dominant, equalitarian and submissive roles; and she measured these roles in the volunteer subjects who participated in the Burgess and Wallin study of engagement and marriage.² In developing her instrument Lu postulated that the selection of questions for a scale will depend upon the relevance of the questions to the common sense estimation of the dominance and submissiveness of one's own personality, and upon the subject's reaction toward and his relationship with his spouse. For Lu, these indications served as a guide for the construction of an index of dominance and submissiveness. The final form of the instrument which Lu utilized in her study included personality and relationship factors which she considered to be the essential symptoms of roles in marriage. Thus, "Who gives in? . . . is considered to be the most significant item indicating the dominant-submissive relationship."³ The assignment of weights to each of the items on the scale was arbitrary according to Lu.

The superordinate-subordinate marital roles relationship was defined by Jacobson as the traditional male-dominant or conserv-

¹ Nicholas J. Spykman, *The Social Theory of Georg Simmel*, (Chicago: University of Chicago Press, 1925; See Kurt H. Wolff, *The Sociology of Georg Simmel*, (Glencoe, Ill.: The Free Press, 1950) see section "Superordination and Subordination," pp. 95 ff, also pp. 183, 189, 268.

² Ernest W. Burgess and Paul Wallin, *Engagement and Marriage*, (Chicago: J. P. Lippincott, 1953).

³ Yi-Chuang Lu, "A Study of Dominant, Equalitarian and Submissive Roles in Marriage," Unpublished Ph.D. Thesis, University of Chicago, 1950, p. 50).

ative attitude and the emergent feminine equalitarian or liberal attitude. These attitudes were tested with a scale which Jacobson designed which is composed of 28 items such as: "The husband should help with the housework," "If the husband insists, the wife should quit a needed job," and "The husband should wear the pants."⁴ Each of the 28 statements in the scale could be answered in one of five ways, from "Strongly Agree" to "Strongly Disagree," and in this scale also arbitrary weights were assigned to the replies. The complete schedule of 28 attitude statements includes 10 personal data items such as marital status, sex, age, and the like; and since the lowest possible score on the scale is 28 and the highest is 140 it appears that the personal data items were also utilized in determining the attitude score.

Motz defined the superordinate-subordinate marital roles relationship in terms of traditional husband-wife and companionship roles. In addition, Motz perceived differences between "the individual's conception of his own and his mate's roles [and the] conception of roles for husbands and wives in general."⁵ Since the general (or public) and more specific (or personal) conceptions did not coincide, this meant that in the construction of the inventory it was necessary to devise a system for differentiating between public and personal role definitions. Motz's inventory, which contains 24 statements chosen as significant by three judges, includes six statements in each of the following four areas of behavior: companionship "public" and "private," and traditional "public" and "private." Scoring of the inventory was complicated by these two levels of reference and by the two ideal types; however, this was solved by a scoring procedure in which the individual's score was the number of statements of each type which he accepted, and the subject had a score for both companionship and traditional statements.

Although each of these studies represents an effort to develop an instrument to study the superordinate-subordinate marital roles relationship, each appears to have serious limitations. Both Lu and Jacobson indicate that they utilized an arbitrary system of weights, and in effect, this was Motz's method also. The "personality and relationship factors" of Lu, the "public and personal

⁴ Alver Hilding Jacobson, "Conflict of Attitudes Toward the Roles of Husband and Wife in Marriage," *American Sociological Review*, XVII 2, (April 1952) 147.

⁵ Annabelle Bender Motz, "The Role Conception Inventory: A Tool for Research in Social Psychology," *American Sociological Review*, XVII 4, (August 1952) 465.

role definitions" of Motz, and the inclusion of personal data in the attitude scale of Jacobson, introduce psychological dimensions into the evaluation of a social role and make it impossible to determine whether the behavior indicated by the attitude is related to the psychological needs of the husband or wife, or to the performance of a social role. Although Jacobson utilized an effective sample of 100 married and 100 divorced couples, Lu and Motz apparently utilized primarily volunteer college students.

Because the superordinate-subordinate marital roles relationship, which expresses the kind and source of control exercised within the family, is so important in the study of the family, these roles were investigated in a recent study of marital adjustment in a random sample of 104 married couples in a middle-class neighborhood in southwestern Los Angeles.⁶ In the sample studied the mean age of the husbands is approximately 40 while the mean age of the wives is approximately 35; and the mean length of marriage to the present spouse is 12.5 years. The model family group is composed of a couple married eight to 14 years with two children. Half the sample is Jewish, Protestants constitute more than a third, Catholics about 10 per cent, and five per cent indicate no religious affiliation or preference. Forty per cent of the husbands and nearly 30 per cent of the wives are college graduates; one third of the husbands are professionals and another third are business owners or managers; and the mean income at the time of the study was \$9,615. The middle-class character of this sample is thus apparent and this must be considered in the discussion of the instrument devised upon this sample.

One of the instruments utilized in this study of role relationships in the family was a "Control Roles Attitudes Scale" which was designed to measure the implied behavior associated with attitudes related to the kind and source of control expressed within the family. These forms of behavior may be authoritarian, conservative, and traditional in which the authority is lodged primarily in the husband and father with concomitant attitudes of male superordination and female subordination, or these forms of behavior may be democratic, liberal, and companionship in which authority is shared by both the husband and the wife with concomitant attitudes of equalitarian responsibility within the family. These forms of behavior are named "control roles" since

⁶ Nathan Hurvitz, "Marital Roles and Adjustment in Marriage in a Middle-Class Group." Unpublished Ph.D. dissertation, University of Southern California, 1958.

they indicate the source and kind of control within the family, and in lieu of such cumbersome names as "traditional or companionship roles," or "dominant-equalitarian-submissive roles."

Since the validity of any conclusions regarding the significance of the superordinate-subordinate marital roles relationship is dependent upon the accuracy with which these roles are measured, it was considered desirable to design an instrument which improved upon those already reported in the literature. The "Control Roles Attitudes Scale" was devised and validated with an adult, non-collegiate random sample of married couples, and the weights assigned to the replies were determined by Guttman scalogram technique.⁷ The original form from which the "Control Roles Attitudes Scale" was developed contained 87 statements. Pretesting with 47 couples who approximated the participants in the study disposed of those statements which received the same reply from all or most of the subjects since these statements did not perform the basic function of differentiating between subjects who held dissimilar attitudes. The statements which remained were grouped into common areas of marital interaction and Guttman scalogram analysis was applied to each group of statements to form scales for husbands and wives. Separate weights were assigned to husbands and wives when it was observed that some statements evoked a different pattern of responses from the men and women who participated in the pretesting; and the weights were determined by scalogram technique. This procedure was repeated with the elimination of certain statements in each group, the assignment of statements to another group, or the assignment of new weights to the statements in each group. The final result of these manipulations was seven sub-scales, each with three or four statements, with a total of 25 statements in the complete "Control Roles Attitudes Scale." Each of the statements could be answered in one of five ways: "Always," "Often," "Occasionally," "Seldom," or "Never"; or "Strongly Agree," "Agree," "Undecided," "Disagree," or "Strongly Disagree." The statements in the "Control Roles Attitudes Scale" and the areas of interaction are presented in Table 1. It shows the kind of statements associated with each area of marital interaction, and how these statements were distributed through the scale as a whole.⁸

⁷ William J. Goode and Paul K. Hatt, *Methods in Social Research*, (New York: McGraw-Hill Book Co., 1952) pp. 285-295.

⁸ The weights assigned to each reply may be found in Nathan Hurvitz, *op. cit.*

TABLE 1. *The Control Roles Attitudes Scale Indicating Areas of Interaction.*

<i>Area of Interaction</i>	<i>Statement</i>
A	1. If we think of the family as a team, the husband is the captain.
B	2. The wife should work only if her income is needed by the family.
C	3. Women have as much right as men to sow wild oats.*
D	4. Almost any woman is better off in her home than in a job or profession.
E	5. The husband should give the children permission before they drive the car.
F	6. The husband decides where the family should live.
G	7. Women who want to remove the word <i>obey</i> from the marriage service don't know what it means to be a wife.
A	8. Basically it is the husband who is responsible for the family.
B	9. It is a reflection on a husband's manhood if his wife works.
C	10. Faithlessness is the worst fault a husband can have.*
D	11. The wife should take part in community affairs only with her husband's permission.
E	12. The husband is the one the police should talk to about the children.
F	13. The husband decides when the family should get a new car.
G	14. It goes against human nature to place women in positions of authority over men.
A	15. It is more important for the husband to feel that he runs the house than it is for the wife to feel this way.
B	16. If a woman works outside her home it is a sign she is not happy with her marriage.
C	17. If the husband becomes involved with another woman it is usually the wife who is responsible for it.*
E	18. The husband should give the children permission before they get married.*
F	19. The husband decides when to have sexual intercourse.
G	20. A man who doesn't provide well for his family ought to consider himself pretty much of a failure as a husband and father.
A	21. Some equality in marriage is a good thing, but by and large the husband ought to have the main say-so in family matters.
C	22. It is more serious if the wife becomes involved with another woman.*
D	23. The wife should take part in community affairs only after she has finished her household responsibilities.

- E 24. The husband should give the children permission before they go on a date.
- F 25. The husband decides whether the wife should work or not.*

* These questions were omitted in the final scoring of the Control Roles Attitudes Scale.

The seven areas of marital interaction included in the "Control Roles Attitudes Scale" are: (A) the source of recognized family leadership, (B) attitudes toward a working wife, (C) attitudes toward sexual activities outside of the marital relationship, (D) attitudes toward the amount of activity a woman should undertake outside her home, (E) the source of decisions regarding the children, (F) attitudes toward the authority of the father in decision making, and (G) general questions about the relationship between men and women which had been shown to be significant in a previous study.⁹

The 25 statements which formed the seven sub-scales were used in the field study. After all the schedules were completed in the field, scalogram technique was applied to the replies of the study participants to the "Control Roles Attitudes Scale." As a result of this second scalogram analysis certain changes were indicated: single statements were omitted from areas D, E, and F when it was shown that these statements lowered the indices of reproducibility in these areas, and all the statements in area C were omitted since the indices of reproducibility for both the husbands and wives fell below the minimum acceptable figure of 85.0. The final form of the "Control Roles Attitudes Scale" which was used in the study was therefore based upon 19 statements in six sub-scales. Since the lowest possible score for each statement is 1, and the highest is 5, the lowest possible score for the instrument as a whole is 19, and the highest is 95. A low score indicates companionship, equalitarian, and democratic control roles in marriage; and a high score indicates traditional, authoritarian, and male superordinate and female subordinate control roles in marriage.

Table 2 presents the areas of interaction which form the sub-scales, the number of statements in each area, and the indices of reproducibility for husbands and wives. This table indicates that

⁹ Daniel J. Levinson and Phyllis E. Huffffman, "Traditional Family Ideology and Its Relation to Personality," *Journal of Personality*, XXIII (1955) 251-273.

true scales, those having indices of reproducibility of 90.0 or over, were achieved in four of the 14 possibilities; quasi scales, those having indices of reproducibility of 85.0 to 90.0 were achieved in seven instances; and in three instances quasi scales were not attained. The average index of reproducibility is 87.7 for the husbands and 88.4 for the wives indicating that a quasi scale was achieved for the "Control Roles Attitudes Scale" as a whole. It must be recognized, however, that each of the sub-scales is separate and that adding the scores of each sub-scale into a total score assumes the addibility of the separate sub-scores, and this may not be warranted. That is, spouses who score high on one sub-scale may score low on another, and adding their sub-scale scores may give an incorrect picture of the strength with which they hold attitudes related to control roles.

TABLE 2. *Indices of Reproducibility for Husbands and Wives for Statements in Specified Areas of Interaction on the Control Roles Attitudes Scale.*

Area of Interaction		Number of Questions in Each Area	Indices of Reproducibility	
			Husbands	Wives
A	The source of recognized family leadership	4	85.1	85.4
B	Attitudes toward a working wife.....	3	91.1	90.8
C	Attitudes toward sexual activities outside of the marital relationship.*..	3	84.7	80.8
D	Attitudes toward the amount of activity a woman should undertake outside her home.	3	90.1	89.2
E	The source of decisions regarding the children.	3	86.3	88.5
F	Attitudes toward the authority of the father in decision making.....	3	84.7	91.4
G	General questions about the relationship between men and women.....	3	89.1	85.6

* This group of statements was omitted from the final scoring.

Other limitations of the "Control Roles Attitudes Scale" as it presently exists include the following: the indices of reproducibility are not high; the small number of statements in each area limits the measure of intensity with which attitudes expressing control roles are held; and the special characteristics of the sam-

ple studied may negate the value of this scale when used with another population.

The present paper reviewed three studies in which instruments were devised to measure the superordinate-subordinate marital roles relationship in marriage. The existing instruments appear to have the following limitations: they utilized weights arbitrarily assigned, they included personality items in measuring attitudes expressing marital roles, and they were developed with inadequate samples. The "Control Roles Attitudes Scale" described in this paper is an instrument which measures attitudes associated with the superordinate-subordinate marital roles relationship, and which seeks to meet the limitations of the earlier instruments by assigning separate weights to the replies of men and women determined by Guttman scalogram technique, by the omission of personality items from the scale, and by testing the instrument on a random sample of married couples. The instrument described in the present paper also has acknowledged deficiencies; however, despite its limitations the "Control Roles Attitudes Scale" appears to have advantages over similar instruments, and with additional work and use, a more precise and effective instrument may be devised for employment in the fields of marriage and family research and counseling.

NATHAN HURVITZ

Los Angeles 8, California

NEWS OF SOCIOLOGICAL INTEREST

SISTER MIRIAM, LYNCH, O.S.U.
Ursuline College, Cleveland, Ohio

DEPARTMENTAL NEWS

Catholic University: The National Institute of Mental Health has awarded a grant to the Right Reverend Monsignor Paul Hanly Furley and the Reverend Thomas J. Harte, C.Ss.R., for a pilot study dealing with the sociology of the marginally employable.

The Fourth Annual Air Force Chaplains' Institute on Human Relations was held from October 5 to 30, 1959, under the direction of Dr. Alphonse H. Clemens, head of the Marriage Counseling Center at Catholic University. The institute staff included the Reverend John Ford, S.J.; the Reverend Francis Connell, C.Ss.R.; the Reverend John Thomas, S.J.; Dr. C. J. Nuesse; the Reverend Thomas J. Harte, C.Ss.R.; and Dr. Frank Ayd.

Dr. Clemens' book, *Marriage Counseling under Catholic Auspices*, is to be published by Bruce in early 1960. . . . The Marriage Counseling Center has been devising various types of marriage inventories for general adjustment, pre-marital and marriage counseling.

Fordham University: Dr. Joseph Scheuer, C.Pp.S., from St. Joseph's College, Rensselaer, Indiana, and Frank Avesing, from John Carroll University, Cleveland, Ohio, have returned to the sociology staff at Fordham. Dr. Thomas O'Dea left for the University of Utah. The Reverend Joseph H. Fichter, S.J., taught summer courses in the sociology of religion and the sociology of religious vocations. The Reverend William J. Gibbons, S.J., is continuing as lecturer in demography. John Macisco is teaching the methods course.

Canisius College, Buffalo: Dr. Jack H. Curtis has been appointed chairman of the sociology department under the new Canisius policy of rotating chairmanships. His current project is the compilation of a source list in medical sociology. Dr. Thomas P. Imse, associate professor of sociology, continues as director of the Metropolitan Buffalo Survey. Dr. Michael P. Penetar has been promoted to associate professor. Reverend Joseph Cantillon, S.J., studied at Catholic University during the summer.

Saint John's University, Collegeville, Minnesota: Mr. Sylvester Theisen, member of the sociology staff, has been appointed by Governor Freeman to the state Human Rights Commission. Reverend Paul Marx, O.S.B., served as chaplain for the European tour sponsored by the National Federation of Catholic College Students and the Newman Clubs. . . . Mr. Henri-George Belleau, from the University of Louvain, has joined the sociology faculty.

Saint Francis College, Brooklyn, has organized a Family Institute with a fourfold function: (1) study of family problems in all their aspects, (2) organization or research on family problems, (3) publication of findings, and (4) cooperation with regional, national, and international organizations that deal with family problems.

Mercyhurst College, Erie, Pennsylvania: Sister M. Victorine Moynihan, who established the four-year sequence in sociology and the undergraduate curriculum in social work at Mercyhurst, died on August 5 after an illness of a year and a half. Sister Mary Daniel, R.S.M., has been named head of the department.

Marquette University: Dr. Frank J. Atelsek and Mrs. Robert A. Holzhauser have been promoted to the rank of assistant professor. Dr. Atelsek was awarded a faculty fellowship by the Inter-University Council. The grant provided for attending a training institute in social gerontology at the University of California, Berkeley, during August, 1959. Rudolph E. Morris and Bela Kovrig had papers read at the meeting in Nuernberg of the Institut International de Sociologie (September, 1958) on sociology of religion and on methodological problems respectively.

Rockhurst College, Kansas City, Missouri: Dr. Anthony Ostric has introduced an anthropology course. He is acting chairman of the sociology department. Dr. Ostric received both his M.A. and his Ph.D. in sociology from the University of Geneva. He came to the United States in 1952, engaged in sociological research at the Mid-European Studies Center in New York City for two years, then taught at Mississippi State College until joining the Rockhurst faculty in 1958.

Spring Hill College, Alabama: Reverend Albert Foley, S.J., conducted a Human Relations Laboratory for the Lackland Air Force Base from June 9 to July 16. The program included social psychology, intergroup relations, and problems of leadership. Spring Hill will hold an Executive Development program in the spring of 1960 for the Brookley Air Force Base. Father Foley will serve as director. He also participated in the Mental Health Training Institute for Major Superiors held at the College of Saint Catherine, August 16 to 25.

Boston College: Dr. John Donovan is on a year's leave of absence, beginning September 1, 1959, to do basic research on the American Catholic academician. . . . An Institute on the Sociology of American Catholicism was held at Boston College from June 21 to 28, 1959. Participants included the Very Reverend Monsignor Francis J. Lally, Editor of *The Pilot*; Dr. John J. Kane, of the University of Notre Dame; the Reverend Joseph Schuyler, S.J., of Loyola Seminary; and Dr. John Donovan.

Regis College, Denver, Colorado: The Reverend Lucius Cervantes, S.J., has left Regis for Saint Louis University, where he is teaching the sociology of the family. Mr. Thomas Duggan, S.J., has joined the sociology faculty at Regis. . . . Father Cervantes' book, *God Made Man and Woman*, is being published by Regnery. The Sunday supplement, *This Week*, carried two articles on "Successful American Families" on September 13 and 20, based on Father Cervantes' research.

University of Portland: A paper by the Reverend David H. Fosselman and Dr. William Thomas Liu on "Social Mobility of Catholic College Students in the Northwest" was presented at the convention of the American Sociology Society on September 5, 1959. Dr. Liu is cooperating with Mr. Thimm of the Portland Juvenile Court in a study of social mobility as a factor in deviant behavior.

Newton College of the Sacred Heart: F. De Sales Powell, associate professor of sociology at Newton, is working on an experimental study in small group research as a visiting scholar at Harvard, under Theodore M. Mills, of the Department of Social Relations.

Edgewood College of the Sacred Heart, Madison, Wisconsin, has introduced a social science major. Sister Mary Esther, O.P., is head of the department.

Saint Mary's, Notre Dame: Miss Elizabeth Medland has joined the sociology staff. She has her master's degree from the University of Dublin and is a doctoral candidate at Bryn Mawr. Miss Medland is teaching a new course in cultural anthropology.

The College of Saint Catherine: Sister Mary Edward is teaching Russian education as a faculty member on the Russian Area program for undergraduate students in private colleges in St. Paul. The program is supported by the Hill Family Foundation. Sister Ann Denise, who received the master's degree in social work from St. Louis University in 1959, has returned to the sociology faculty at Saint Catherine's.

Our Lady of the Lake College, San Antonio: Sister Frances Jerome has been named head of the sociology department.

Notre Dame College, South Euclid, Ohio: Karl Bonutti, from the University of Fribourg, is teaching sociology and economics. Sister Cesarie, head of the sociology department, studied at Laval University, Quebec, during the summer of 1959.

Gonzaga University: Russian Social Monism and American Social Pluralism, by Dr. Vatro Murvar of the sociology department, has been published by Gonzaga University Press. Copies may be secured from the author (P.O. Box 1029, Spokane, Washington) for three dollars.

Benedictine Heights College, Tulsa, Oklahoma: Sister Mary Ursula organized an interdisciplinary course in marriage and the family with eighteen different lecturers participating. These represented the fields of theology, philosophy, social work, education, home economics, medicine, psychiatry, as well as the social sciences.

Siena College, Loudonville, N.Y.: The sociology club, directed by the Reverend Victor Elmer, O.F.M., is working on community area projects and studying leadership in boy's programs.

The University of Notre Dame: William V. D'Antonio, formerly of Michigan State University, joined the sociology faculty in September, 1959.

West Baden College, Indiana: The Reverend John E. Coogan, S.J., formerly of Xavier University, has replaced the Reverend Thomas E. Trese, S.J., who is now at Colombiere College, Clarkston, Michigan.

Mount St. Mary's College, Los Angeles: Sister Mary Brigid, chairman of the sociology department, is on leave of absence while studying for her doctorate at the University of Notre Dame. A field work program has been inaugurated for junior and senior students in the pre-social-work program in conjunction with classes taught by Mrs. Barbara Stapleford, lecturer in social work.

Regis College, Weston, Massachusetts: Sister Neonilla, C.S.J., has been named head of the sociology department, replacing Sister Marynia who died last April.

Mount Mary College, Milwaukee: Sister Caroline Marie has introduced a course in cultural anthropology.

John Carroll University, Cleveland: John J. Connelly has returned to the sociology staff after a year's leave of absence during which he studied at the University of Syracuse with a Danforth Teacher Study Grant.

Loyola University of Chicago: John Lennon, doctoral candidate at Notre Dame, has joined the sociology department.

New graduate courses are being offered in the sociology of religion and social psychiatry.

AREA MEETINGS AND CONFERENCES

The Reverend John L. Thomas, S.J., spoke at the Science, Philosophy, and Religion Conference held at Columbia University in late August, 1959.

Dr. Alphonse Clemens addressed the International Holy Name Convention in New Orleans on October 15, 1959, and conducted an institute on marriage counseling for the clergy of the Buffalo diocese and for social workers in the Catholic Charities of Buffalo from September 23 to 25.

Dr. John J. O'Connor of Georgetown University has been elected chairman of the National Interim Committee of the First National Catholic Conference for Interracial Justice to plan for greater unity among thirty-six existing Catholic Interracial Councils and for a second national conference.

Sister Mary Aquinice, O.P., of Rosary College, and Sister Inez Hilger, O.S.B., of the College of St. Benedict, attended the meeting of the Central States Anthropological Society at the University of Wisconsin in May.

The third meeting of the *Notre Dame Chapter of the ACSS* was held at Notre Dame on May 21, 1959. Professor Donald N. Barrett was chairman; Professor Mary Josephine Huth of Saint Mary's led the discussion. Three senior sociology majors from Notre Dame reported on their full year research studies: W. Reynolds Farley on "Social Class and Voting Behavior," Warren Grienberger on "A Survey of Undergraduate Liberal Arts Values," and Scott Bradshaw on "Peyote Religion, a Pan-Indian Movement of Non-Militant Accommodation." The Notre Dame Chapter has about seventy members.

The *Northeastern Region of the ACSS* held its spring meeting on April 11 in conjunction with the New England Region of the National Catholic Educational Association (College and University Division) at Regis College, Weston, Massachusetts. Reverend Joseph B. Schuyler, S.J., of Loyola College, Shrub Oak, conducted a seminar-type discussion on "Research in the Sociology of Religion," tying in the relationship of an ideal parish (in the Weberian sense and otherwise) with a social system. At the January meeting held at Emmanuel College, Boston, Professor Samuel H. Stouffer of Harvard University spoke on research with small groups. . . . Sister Mary Agnes of Rome, Rivier College, Nashua, New Hampshire, was chosen secretary-chairman for the coming year.

The Reverend William J. Gibbons, S.J., received a travel grant from the Social Science Research Council to attend meetings of the International Union for the Scientific Study of Population in Vienna, and of the International Sociological Society, in Perugia.

Sister Mary Chrysostom, O.S.F., St. Mary's Academy, Milwaukee, is to coordinate reports from the following chairmen for materials of interest to those teaching high school social studies: Sister Mary Gemma, H.H.M., Villa Maria, Pennsylvania and Reverend Francis J. Babbish, S.J., Brophy College Preparatory, Phoenix, Arizona—methods and techniques; Brother Eugene Janson, S.M., St. Mary's High School, St. Louis, and Sister Mary Theresita, S.S.J., St. Mary of Perpetual Help High School, Chicago—book reviews; Sister M. Dolorine, C.S.C., Bishop Noll High School, Hammond, Indiana, and Sister Anselma, O.S.F., St. Benedict High School, Chicago—periodical reviews; Sister Helen Francis, S.S.N.D., Academy of Our Lady, Chicago—research.

BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M.

St. Mary's University, San Antonio 1, Texas

The Living and the Dead: A Study of the Symbolic Life of Americans. By W. Lloyd Warner. New Haven: Yale University Press, 1959. Pp. xii + 528. \$7.50.

The fifth and final volume of the Yankee City Series continues the standards of excellence set in the previous volumes. It presents in a pleasantly readable form the results of careful research and extended analysis covering many aspects of life and behavior in the New England community which many sociologists have come to know. There is less emphasis on data in this volume than in the other four and more on theory and interpretation and this adds to the informative and idea-stimulating characteristics of the book.

The sequence of study starts with the political career of Yankee City's mayor elected in 1927 and includes the celebration of the city's three hundredth birthday, the participation of organizations and associations in the traditional observance of Memorial Day, the rituals and ceremonies of the Catholic and Protestant churches, and concludes with a section on the theory and method for the study of symbolic life. Within these events or areas are found the secular and sacred symbols and systems which depict the meaning of the American way of life. The sequence provides for observing the social significance of actions as they are unfolding or being lived, for the past or dead as it is relived and reinterpreted, and then the more abstract and generalized aspects of symbolic life. Gradually Yankee City fades out as the focal center and as the analysis of religious rituals is developed the city becomes merely the place in which the research interviews were concluded. Within culturally determined limits many traits of Yankee City are typical of many American communities but in the study of organized religions the traits are often broader than America—they are as broad as the universality of the church.

It is not easy to say which is the most interesting section of this book. After reading the details of a political career which is as modern as today one may feel either an increase or a lessening of interest in reading about a Memorial Day that many young Americans do not even know, but the excellence of each section can be appreciated only when the book itself is completed. The study of symbolic meanings of events as they occur is always intriguing, but tends to become more complex as the origins are

farther removed in time and space and may even be the subject of different interpretations. Attention should be given to the fact that some symbolic behavior stems from the nature of man as he is born, matures, and dies, while other patterns reflect a diversity of chance or choice.

JOSEPH W. McGEE

Marquette University, Milwaukee 3, Wis.

The Status Seekers. By Vance Packard. New York: David McKay Co., 1959. Pp. viii + 376. \$4.50.

It has been always a typical aspect of the American Dream that social classes in a democratic country of abundance are not supposed to exist. American ideology has strongly supported the notion at home and abroad that the United States is unique in the world since even the poorest there can start at the bottom and work himself up the social ladder until he reaches the social status of a great captain of industry.

Vance Packard in his book *The Status Seekers* has made an intensive investigation of the status and class structure of modern American society. He comments on the obvious fact that the majority of Americans do rate others and are being rated by them in return and though all claim to be equal some nevertheless seem to be more equal than others. He also notices that many people are badly distressed by inferiority feelings and anxieties caused by an almost unending process of rating and social status seeking. Although the old ideal of equality is apparently preserved, the author discovers in his research endeavors the persistent tendency for elites to develop and to consolidate their prestige.

All these findings indicate that there are, indeed, classes and class lines to be discerned in modern American society; however, they are seemingly hard to define because they are subtle and often unrecognized and not acknowledged. In the various chapters of the book the author describes and explains the social symbols which loom up increasingly and which socially label people and fix them on a certain rung of the social ladder. Thus, the choice of the school, the car you drive, the place and the style of the house you live in, the partner you choose in marriage, the language you speak, the furniture you buy, the books you read, and even the church you attend, all these are considered symbols which place a person somewhere in society and give him a definite social status and put differential labels on his fellow citizens as well.

The author does not present the subject by way of mere theoretical discussion. He brings actual data and facts gathered through painstaking research and personal experience. This makes the book stimulating and challenging, at the same time, since it reveals the factual characteristics of the social stratification of modern American society. Vance Packard's work on social class can be commended and will prove an asset for every library.

It will interest all whether they are status enjoyers or status seekers.

SISTER MECHTRAUD, S.S.P.P.

Holy Ghost College, Manila, Philippines

The Sociological Imagination. By C. Wright Mills. New York: Oxford University Press, 1959. Pp. viii + 234. \$6.00.

The chronic acidity of Professor Mills is not one of his most endearing qualities professionally. In this most recent, largely personal testament, which is not at all complimentary of prevailing sociological effort, he outlines a view of the field which will probably not be widely accepted. Mills protests against substitutes for classic social analysis in the manner of Comte, Spencer, Marx, Durkheim, Veblen, or Max Weber. Two schools singled out in separate chapters are the "grand theory" of Parsons and his followers, allegedly devoted to sterile "legitimations," and the "abstracted empiricism" of Lazarsfeld, Stouffer, and others, which is held responsible for a "bureaucratic social science."

Mills holds that the intellectual and political tasks of the social scientist coincide; they are "to make clear the elements of contemporary uneasiness and indifference." Thus he calls "the sociological imagination our most needed quality of mind" (p. 13). In his view, social analysis must be undertaken with awareness that the social sciences are historical disciplines, that the comparative method is the most fruitful, and that this is best applied within a unified social science. He would have research defined by topical not disciplinary boundaries. And, although he considers the national social structure to be the social scientist's generic working unit, he proposes that the study of our period should follow from its defining characteristics, "that it is one in which for the first time the varieties of social worlds it contains are in serious, rapid, and obvious interplay" (p. 150).

Those who, like this reviewer, continue to entertain a conventional respect for disciplinary approaches will nevertheless find a useful challenge in this book. It is especially interesting for the personal revelation which accompanies expression of the conviction that life experience should be used in intellectual work. In an appendix, "On Intellectual Craftsmanship," previously published in the *Symposium on Sociological Theory* edited by Llewellyn Gross, Mills provides a description of how he cultivates his own productive sociological imagination.

C. J. NUESSE

The Catholic University of America, Washington 17, D.C.

Man Made Plain. The Poet in Contemporary Society. By Robert N. Wilson. Cleveland: Howard Allen Inc., 1959. Pp. xlviii + 224. \$3.75.

Although Henry Murray in his most thoughtful foreword calls the author a "sociologist of the modern order" this small but

weighty book does not bring a single chart, no figures and does not even reproduce the questionnaire used for the interviewing of twenty-four living poets on which the author's reflections are mainly based. There are many statements and suggestions which are not "proven" and which nevertheless appear to be true simply because they are convincing. A very unorthodox research study indeed! But a most valuable contribution to the sociology of the arts and a model of interdisciplinary work: channels of communication have been opened between the social scientist and the expert in literature and even the poet himself.

The role of the poet in our society, the function of poetry and the conditions under which the poet exists are analyzed and discussed. There is very much awareness of the non-representative character of modern poetry and, as its correlate, of the increased emphasis in our days on the Self and the introspective tendencies in the creative individual, due to the individual's loneliness. Wilson's description of the creative process is like the translation of the testimony of the interviewed poets into a more scientific language without however making use of any lingo. Numerous are the direct quotations of the poets among which nothing is more contemporaneous than the statement that "a created work is nothing more than an extension of the man who does it."

The chapter on the poet in society deserves particular attention. Here are to be found pertinent remarks, partly in the form of mere suggestions in need of further elaboration, on the artist's role and the feminine role and on the function of the poet as an educator inasmuch as he initiates creative activity and "innovative behavior." As such he is naturally ahead of his time, and thus the question arises how he makes his living and how he lives, what his social rank is, and how his relations to others and to his colleagues are working out. In order to focus sharply on the extraordinary position of the poet the author ends with a short study of the most controversial figure of Ezra Pound.

Wilson's book is a beautiful essay in the true sense of the word and combines intuition with analysis of the facts into a clear image of the contemporary poet. As such it can be looked upon as precious material from which a more systematized sociology of poetry may some day be deduced.

RUDOLPH E. MORRIS

Marquette University, Milwaukee 3, Wis.

Family Planning, Sterility and Population Growth. By Ronald Freedman, Pascal K. Whelpton and Arthur A. Campbell. New York: McGraw-Hill Book Company, 1959. Pp. xi + 515. \$9.50.

Ability to bear children, expected or desired numbers, and likely size of completed family are relevant factors in appraising trends in conjugal behavior as well as in making forecasts of future population of the nation. As its title implies, the study in hand aimed at determining the way in which these factors are

operative in contemporary American life. Carried out jointly by the Scripps Foundation for Research in Population Problems (Oxford, Ohio) and the Survey Research Center of the University of Michigan, the project began some five years ago and field interviews were conducted at an early stage. Interim reports on findings were given at various meetings of learned societies, but the full published report was reserved for the present volume. A replication of the study in 1960, now in the planning stage, ensures its longitudinal character.

The Indianapolis study initiated in 1938 and with field interviews in 1941, learned much about reproductive patterns of the American family. It focused attention on certain long-term trends, at least by indirection, and thus paved the way for more firmly based generalizations than had previously been possible. But it was quite limited in its frame of reference, being confined to a single mid-Western city, querying only those married in 1927, 1928 and 1929, and ultimately restricting itself to study in depth of native-born, white, Protestant couples. Nevertheless it was a truly scientific effort to discover underlying factors in family size, and rightly became a landmark in the progress of demographic and sociological research in this field.

The present study is another such landmark. It differs from the earlier survey in that only wives were interviewed, with consequent saving of funds and effort. More important, however, by using probability sampling on national level, it presumably gets at reproductive behavior of most American couples. The authors calculate that the sample used represents 17 million white wives aged 18-39, about 75 per cent of all white women, 91 per cent of all white ever-married women, and practically 100 per cent of those living with their husbands (p. 11). No other study yet completed can claim as much.

Limitations of the sample are admitted. Appendix C outlines both sample methods and standard errors. The slight bias toward white-collar and upper-income brackets has not been concealed. It is stated regretfully that non-availability of some pertinent data forced abandonment of plans to include Negro wives. But the Catholic population is adequately represented, and the report includes careful statements of the norms to which Catholics are bound to adhere.

Unlike some fertility studies made previously, this one contains no policy or program recommendations. The report contents itself with presenting findings and interpreting them scientifically in sociological terms. It does suggest, however, that forecasts by census staffs could be improved were certain of the study's procedures taken into account.

A number of generalizations flow from the facts uncovered. There is little voluntary infertility in America today. The two to four-child family is presently the "ideal" in the minds of most couples, consequent to widely diffused knowledge of ways to avoid conception. A high percentage of Catholic couples space their

children, though many of them use only periodic and/or protracted continence to accomplish this.

Fertility impairments, though widespread, are not an important factor in determining population trends. Neither are actual or prospective declines in death rates. In 1950-54, for example, births were 2.6 times more numerous than deaths. Nor is present or prospective immigration a major factor any longer. In the same years, births outnumbered immigrants 14 to one. Rapid growth of American population, the authors conclude, occurs principally because marriages are fertile, not because people live longer or migrate into the country.

This report recommends itself to those teaching courses in the family, demography, community analysis, social work. Students will find it useful for reference and collateral reading. Moralists and those in pastoral work may find instructive the data and their implications. Though written in technical style, the report is quite readable, and should prove interesting and beneficial to the non-demographer. This is an added reason for commending the researchers and those who made the study possible.

WILLIAM J. GIBBONS, S.J.

Fordham University, New York 58, N.Y.

Families in Treatment. By Erika Chance. New York: Basic Books, Inc., 1959. Pp. xviii + 221. \$5.50.

The universal and timeless question of the child and the sage alike has been to ask the "why" of things. Erika Chance, however, makes the significant statement that "the most important contribution the researcher can make in any field, and particularly in the clinical one, has to do less with the 'why' of an event, than with its exact 'how'" (p. 75). Perhaps because of this emphasis *Families in Treatment* becomes a highly technical work in methodology requiring considerable statistical competence for any degree of comprehension; the 50-page appendix does not lessen this difficulty. The author herself describes her book as (possibly) "a case history of a research project in psychotherapy" (p. 3).

Working in a Freudian setting and using recording equipment, the activities of a psychiatrist, social worker, and researcher during a one-year period with 34 pathogenic families with children over six years come under the most minute scrutiny. Detailed data, including therapists' recordings, are presented on families at the beginning of treatment, the nature of the treatment relation, the process of change at various time points and changes in the family constellation. Social workers will find some helpful information on the effect of length of experience on performance, expectations of workers, tendency to generalize cases and other dynamics of the interpersonal experience.

The author set out to show the benefits of the team approach to the solution of clinical problems, but the paucity of adequate or any conclusions hardly proves the point. The author readily

concedes that five years of intensive research could not allow her to make "a final and definitive statement about the ingredients of maladjustment in the family or the devices one might apply for their cure" (p. 162). In this sense the book might be looked upon as somewhat of a disappointment. Without a doubt it highlights the mystery of the dynamics of treatment. It will unquestionably add to that tiny, but growing, body of research on families in clinical therapy.

NESTER C. KOHUT

Society of St. Vincent de Paul, Milwaukee 2, Wis.

Why Marriages Go Wrong. By James H. S. Bossard and Eleanor Stoker Boll. New York: The Ronald Press Company, 1958. Pp. ix + 224. \$3.50.

Within the same tradition of past semi-popular but research based works, Bossard and Boll have provided another interesting analysis of the American family. This time they consider those factors which they believe contribute to success or failure in marriage and family life. Written primarily "for those looking forward to marriage, those already married, and parents with children approaching the marriageable years," this work deals very little with methods, validity, or objectivity of the sociological studies it utilizes.

In spite of the popularized approach, however, the basic theoretical framework of the volume challenges some of the core assumptions of the "Institutional to Companionship" family advocates among sociologists today. While hardly suggesting a return to the family structure of yesterday, the authors insist on a family structure which will have as its essential value—"family stability as a desirable goal." Family unity not personality glorification is the core value. Within this framework, the sociological factors of social change, family backgrounds, social backgrounds, and culture become major factors in explaining present family discord rather than the psychologically oriented "univac conception of marital partnership" (personality-matching), or the beliefs that emotional disturbances or sex are the primary, or even exclusive, origins of all marital discord.

The volume becomes an excellent, though popular, depiction of the "problem of values" in the "art of marriage counselling." Unwise courting practices, emphasis on romantic love, flippant attitudes toward interfaith, international, and interclass marriages, increase of early marriages, emphasis on individual "democratic atmosphere" in the family, extreme social mobility, overemphasis on preparation for marriage and underemphasis on preparation for parenthood, confused husband-wife roles in the family, and lack of consideration for the family as a group activity are interestingly discussed as threats to marriage and family success in America because they are based on values that are personality oriented and not family oriented. Decrying a false belief in the "magic of words," in general cures, and even in the

"magic of science," the authors insist that only in reinstating the family as the center of modern life, only in making family life once again an end in itself, can material discord be lessened. Unfortunately very little attention is given to the possible methods of changing attitudes and values so as to reestablish family centered living.

Its approach, content, and readability should make this book popular as collateral reading in undergraduate courses in the family. In addition, it is to be highly recommended for advanced high school courses studying the family, and especially for the wider general public audience to whom it was originally addressed.

FRANCIS A. CIZON

Loyola University, Chicago 11, Ill.

Courtship and Marriage. Revised. By Francis E. Merrill. New York: Henry Holt and Company, 1959. Pp. xii + 452. \$4.95.

Dr. Merrill's primary interest is in courtship and marriage as forms of social interaction. His treatment deals mainly with relationships leading up to and including marriage, rather than with the family as a social institution. In general, emphasis is placed upon marriage rather than the family. Marriage is regarded as "a central experience" (p. 3).

The social and cultural settings within which courtship and marriage take place in the United States are discussed, including the cultural patterns of marriage, romantic love, mass media, and social change. Next, the theory and practice of dating and courtship are analyzed with due attention to personal and social factors, courtship process and engagement. Then a variety of roles—marital, affectional, conjugal, domestic, working, reproductive, prenatal, parental, frustrated, personality and marital interaction—played by husbands and wives are described. The last part of the book is concerned with the factors of marriage dynamics, including divorce, desertion and death, remarriage, marriage counseling, marriage education, and marriage prediction.

Courtship and marriage are discussed in terms of social status and role as well as in terms of the influence of cultural factors in the family and society on social interaction and social structure. It is pointed out that dating, courtship, and marriage are strongly affected by the mass media of communication—radio, television, motion pictures, mass circulation of magazines—which change old social relationships and produce new ones. Marriage education, marriage counseling, scientific prediction of marital success, and role integration of husbands and wives are regarded as important factors for the establishment of better marriage and family relationships.

DR. EDWARD A. HUTH

University of Dayton, Dayton 9, Ohio

Lay People in the Church. By Yves M. J. Congar, O.P. Westminster, Maryland: The Newman Press, 1957. Pp. xxxvi + 675.

The sub-title of this excellent translation from the original French publication is "A Study for a Theology of the Laity." At first glance this statement appears contradictory. Studies are processes of discovery and their findings are not designated for use before the findings are revealed. Yet in this work the contradiction is dispelled. The author exposes first the structure of the Church, (clergy) and then the stones of the house, (laity).

Two key terms are used throughout the work, namely, the *hierarchical* for the clergy and monks and the *communal* for the laity. These take on such a complete individuality that the reader tends to a complete identification with one or the other. This builds up to a point of near exclusiveness; you take an 'either or' position, that is, the cleric is on one side and the layman on the other. The difference is intensified by showing the relation of hierarchy and laity as a vertical one. The powers and inspirations seem to go from the hierarchical to the communal level. This state of mind is not imaginary in the Church. Any analyst of the dispositions of many laity and perhaps some of the clergy might bring forth numerous case illustrations which reveal this psychology.

To remain sided or ignorant concerning the true unity of the hierarchy and the laity is not possible for the reader and student of Father Congar's book. Even more the reader is converted to a sense of mission in promoting both the right understanding of the mystical body and its liturgical expression. Because the clarification and inspiration are done so completely and forcefully, the sub-title indicating a simultaneous action of research and motivation is justified.

For the many who have looked for security in hierarchical or communal status in the Church and at the same time deeply desired functional unity this study is the answer.

The print used in this publication presents, from the viewpoint of this reviewer, very large psycho-somatic obstacles to easy and enjoyable reading. Many ideas which are somewhat esoteric seem to take on an almost insoluble secrecy with this type of print. As an experiment I read some parts under normal sight conditions, and then re-read the parts with a magnifying hand glass. The first action was a laborious plodding, the second a pleasant walk in an interesting garden of novel ideas.

REVEREND LUCIAN L. LAUERMAN

Catholic University of America, Washington 17, D.C.

The Church as Employer, Money-Raiser and Investor. By F. Ernest Johnson and J. Emory Ackerman. New York: Harper and Brothers, 1959. Pp. xviii + 184. \$4.00.

The substantive questions raised by Mr. Johnson, a study consultant of the National Council of Churches, and Mr. Ackerman, a Lutheran minister, deserve the close attention of clergy-men of all faiths.

It is unfortunate that sampling problems were not more adequately handled in the study. A questionnaire was mailed to every 10th clergyman on lists obtained from nine Protestant denominations. Not all denominations are represented and there is good reason for suspecting that the lists are not complete. The average response to the questionnaires was, regrettably, only 35.6 per cent, 1951 out of 5487 questionnaires mailed being returned. The dangers of biases in such a case are so large as to make any generalizations based upon the sample statistically most hazardous.

Pastoral compensation was found to be low (median compensation \$5827) but sick leave and vacation provisions were generous. The "disturbingly" low compensation of sextons, office workers, parish workers, and other church employees may be understandable in a great many circumstances, but the authors warn the churches against possible exploitation of their workers. Two-thirds of the clergymen reported they did not give consideration to employment of union labor in building projects or repairs. Bingo, lotteries, raffles, and card parties are frowned upon as money-making methods, although they apparently persist in some of the denominations. More approved methods include suppers and paid advertisements in parish bulletins. Fund-raising drives are not discussed. Of 52 churches represented in the National Council of Churches in 1957, the highest annual per capita donations were recorded by the Pilgrim Holiness Church members, the Wesleyan Methodists, and the Seventh Day Adventists in that order.

The authors tread lightly when on ethical grounds. Nevertheless, the book will be of use to Catholic clergymen and laymen for the ideas and inspirations that the comparisons with our own practices will generate.

FRANCIS C. MADIGAN, S.J.

Xavier University, Cagayan de Oro City, Philippines

W. E. B. DuBois: Negro Leader in a Time of Crisis. By Francis L. Broderick. Stanford: Stanford University Press, 1959. Pp. xiii + 259. \$5.00.

When a man lives four score and ten years and during most of that period has been an active propagandist for a multitude of causes, including cultural separatism, socialism, emasculated pacifism of the Norman Thomas variety, and a hundred other social movements that might in some secularistic way be related to the over-all objective of complete racial equality in this country, he is likely to leave a legacy of fact and myth difficult to distinguish. Such a man was William Edward Burghardt DuBois, the biographical subject of this work by Francis Broderick. The author sub-titles his book "Negro Leader in a Time of Crisis." If DuBois were a leader, he was a leader often without followers for too frequently his appeals were directed to the very group who would not accept his manifestoes from on high, which is to

say, the Negro bourgeoisie upon whom DuBois pinned his hopes for the better tomorrow. Time after time he had it driven home to him that a minority group can thoroughly assimilate most of the values of the dominant culture without necessarily becoming amalgamated. The Talented Tenth might still be black in color, but they also suffered from the usual vices of their white peers. They had worked hard for what they had, and they had no intention of becoming followers of St. Francis, or perhaps more likely, Karl Marx. One of the saddest chapters in the delineation of this fighter's character is his divorce from and open hostility to organized religion. His ideals of social justice for the oppressed devoid of a transcendental basis it was not illogical to find him espousing the Russian experiment and Pan-Africanism.

The biographer believes that his subject's contribution to Negro history has been two-fold. First, his was the loudest voice for almost a generation in demanding equal rights for the Negro; and second, as a great agitator he did inspire another generation of younger men who now pursue these ideals without all the egotistical fanfare so characteristic of DuBois's work.

Broderick's book is a well documented study that helps to close the gap in our knowledge of this complex personality. This is true even though DuBois' personal papers are closed to all outside sources until his wife completes her authorized biography of him. Fortunately for the biographer, there is enough material available to write several volumes. The editorial page of *Crisis* alone provided DuBois a platform for many years, and a case study of his experience at the NAACP serves to demonstrate the knack this man had for alienating himself for cooperative activity with those who have done most for civil rights over the long run. It is still much too early to judge the full contribution of this man or to indict him for the love feast he enjoys in his twilight years with pro-communist organizations.

RICHARD C. LEONARD

La Salle College, Philadelphia 41, Pa.

A Neighborhood Finds Itself. By Julia Abrahamson. New York: Harper & Brothers, 1959. Pp. xiv + 370. \$5.00.

Hardly anyone should fail to read this dramatic account of a successful battle against blight. The familiar initial pattern was not allowed to advance. Rather, within a decade, Chicago's Hyde Park-Kenwood Community Conference established an interracial community, limiting the influx of Negroes mostly to middle- and upper-income families, while increasing the number of white immigrants.

In the fall of 1949 the Social Committee of the 57th Street Meeting of Friends decided that their next program would be concerned with race relations and housing. Among others concerned with the same problems were a veterans' group and the sisterhood of one of the Jewish Temples. Two of these women

attended a meeting called by the Friends Social Committee at a Unitarian Church. Out of all this emerged the Community Conference.

The author leads the reader from naïve but highly perceptive beginnings to the steps whereby trained planners were able, eventually, to "convert" to "the cause" the University of Chicago, various government agencies, and all the real estate firms in the area. Better lighting, more schools, improved park and beach facilities were secured. Most significantly, government approval was obtained for two renewal plans, and for redevelopment of the whole area as part of a city-wide plan. These unusual achievements were effected despite opposition from some of the most powerful forces in the city.

The Conference utilizes what they call their Conference approach. It is friendly, positive, flexible, well-informed, and unrelenting. Incorporated in the approach is insistence on referring all plans to the people of the area. Interest is aroused and maintained through a fairly efficient practice of "official" group dynamics in block organizations; "block," meaning persons living on the same side of the street, across the street, or "just around the corner." The Conference has persistently refused to be dissuaded from this policy. Planning is therefore slower, but usually wiser.

Sociological "mining" in this volume will prove rewarding; terminology is missing but not content. Social institutions and the social processes in movement are part of nearly every Chapter. Research suggestions are numerous; comparative, repetitive, and original projects that would be interesting even to undergraduates. Illustrations of social problems abound. Surveys made by and for the Conference led to action against persons considered to be respectable citizens but found guilty of illegal conversions, violations of the zoning laws, overcrowding, secret restrictive covenants, various housing code violations, and the gouging of buyers and sellers. "Sins that cry to heaven for vengeance" are still part of the Chicago scene, of course, as well as of every other city. But, evidently, panic moving can be stopped. At the price of admitting Negro families capable of meeting agreed upon occupancy standards, neighborhoods can be prevented from becoming all-Negro.

The thing to do about this book is to get a copy and read it carefully.

BROTHER D. AUGUSTINE, F.S.C.

La Salle College, Philadelphia 41, Pa.

City Life in Japan. A Study of a Tokyo Ward. By R. P. Dore
Berkeley and Los Angeles: University of California Press
1958. Pp. + 472. \$6.75.

On the basis of data obtained from a heterogeneous lower middle class ward of Tokyo, Professor Dore of the University of

British Columbia offers a descriptive analysis of seventy-five years of social change in Japan. The transformation from a feudalistic authoritarian society to a modern industrialized urban way of life is by no means complete. It is no fault of the author that the picture we get of Tokyo and Japan is highly confused. Already previous to 1945, and at an increasing tempo since the "occupation," there have been fumbling experimentations, uninhibited releases of age-long rebellious tendencies against the officially imposed moralities, influxes of "Western ideas which in themselves present a confusion of ideals ranging from extreme individualistic hedonism at one end, to Catholic insistence on the indissolubility of the marriage sacrament and the predominantly productive function of sex on the other." It is highly significant that on many questions in the questionnaire the respondents are recorded most frequently in the "Don't Know" category. Dore even points out that many changes have taken place since this study was made in 1951.

Chapter eight on the Japanese Family System depicts the evolution from the traditional stem family pattern to the new-branch conjugal type. Since the Japanese have from time immemorial modelled the structure of social groups outside the family on the pattern of the family these basic changes are being applied to all aspects of society. Education and religion seem to be in the greatest state of confusion.

Most interesting are the author's points of agreement and disagreement with other recent analyzers of Japanese society. He disputes Benedict's characterization of the Japanese as shame-ridden with unassailable proofs of a deep and widespread sense of guilt.

Often in the text and in the copious footnotes as well as in seven appendices Prof. Dore takes great pains to explain and defend and qualify the results of the methods used in this stimulating analysis of *City Life in Japan*.

SYLVESTER A. SIEBER, S.V.D.

Loyola University, Chicago 11, Ill.

In Search of Identity, the Japanese Overseas Scholar in America and Japan. By John W. Bennett, Herbert Passin, and Robert K. McKnight. Minneapolis: The University of Minnesota Press, 1958. Pp. x + 369. \$7.50.

That intercultural relations programs should be evaluated in their proper historical perspective is the final conclusion drawn in the book. Taking a mere glance at the title, many readers might be puzzled at such a conclusion. As the subtitle suggests, many American-educated Japanese have been forced "In Search of Identity" and this situation which every Japanese cannot completely escape is a part of Japan's ideological problem emerging out of her modernization process. The book is a report on the study of American-bound students of Japan which is conducted

by means of a cross-disciplinary method of cultural anthropology and social psychology. The general approach of the study can be said to be anthropological in that an attempt was made to look upon its subject as a whole; thus all research procedures were planned according to this general approach. The contents of the book are divided into three parts: first, study of American-educated Japanese in the historical context; second, description of experiences of the individual Japanese students involved in the study; third, analysis of the process of adjustment of the Japanese student to differing cultural environments.

Cases of students who are or have been in a foreign country provide interesting material for cross-cultural relations because they crystallize the many problems involved. At the same time, however, they are subject to limitations if used for the analysis of an intercultural relations program. An excellent organization of contents and the use of typical cases helps to avoid some of the difficulties inherent in such material. As a whole, the definite perspective of the study, in search of identity, makes the study very interesting and, together with its appendixes, extremely informative.

AGNES MASAKO ITO

The Catholic University of Nagoya, Nagoya, Japan

Alcohol in Italian Culture. By Georgio Lolli, M.D., Emidio Serianni, M.D., Grace M. Tolder, R.N., M.A., and Pierpaolo Luzzatto-Fegiz, LL.D. Glencoe, Illinois: The Free Press, 1958. Pp. 140. \$4.00.

This controlled study of the drinking habits of 250 Italian subjects in comparison with an equal number of Italian-American subjects is presented in two parts: Drinking and Meals among Italians and Italian-Americans, and Milk and Wine in Italy. It is an addition to other publications by the Yale Center of Alcohol Studies and contributes to the growing documentation of drinking patterns and drinking-related behaviors and attitudes associated with sobriety, not social pathology. "Its ultimate basis is the perception that not just problem drinking but all drinking is the interest of science." Chief among the goals of the inquiry was "a clarification of those factors which, to a certain extent protect the Italian population from the problems of excessive drinking of alcohol."

The findings serve to underscore an environmentally conditioned socio-cultural component: for the Italian and his descendants living in America who retain their ancestral cultural traditions, drinking is a part of eating and because their attitudes do not separate drink from food relative sobriety is maintained. Early child-rearing patterns within the Italian culture are assumed to be conducive to sobriety also.

With little discussion or theoretical frame-work, the authors present detailed findings obtained from individual "nutritiona

diaries" and interviews with each subject and the presentation is adequately illustrated with 69 tables of comparative material designed to shed light on factors associated with alcohol consumption and sobriety in the two groups.

The findings in both sections are summarized under fifteen captions. They show that "for a variety of physiological and psychological reasons, the drinking behavior of the Italians in Italy provides a variety of protections against some dangerous effects of alcoholic beverages"; i.e., in the eyes of the Italians, wine (the most frequently used alcoholic beverage) is a liquid *food* and complements solid food; thus, low alcoholism is attributed to the Italians *way of drinking*.

The study is descriptive, not definitive and limited interpretively. Its appeal is to the student of alcoholism although the detailed analysis of the factors of social adjustment of the two groups should interest students in the field of human relations. For the social worker, additional understanding of the culturally conceived attitudes and behavior patterns of an ethnic group should increase his skill as a social diagnostician. There is a brief bibliography of 20 different authors and an adequate index.

ROSE C. THOMAS

Howard University, Washington, D.C.

Community Structure and Analysis. Edited by Marvin B. Sussman. New York: Thomas Y. Crowell Company, 1959. Pp. x + 454. \$6.50.

Twenty-four sociologists and directors of community development, organization, and research have contributed chapters to an attractive textbook for courses in community study, as an introductory text for community organization, a supplement text for courses in social problems, or for students of social research. The book is sponsored by the Society for the Study of Social Problems but in the selection and range of topics it is not as broad as the usual social problems text. The work of the editor in preparing an introductory chapter and short introductions to the chapters has brought about a very pleasant degree of unity and cohesion.

As a contribution to the development of a community science there is a blending of theory, research and problems, touching upon both the empirical or descriptive and the dynamic aspects of community development. Attention is given to many of the characteristics considered essential to a community for purposes of definition but if anything more than a basic definition is necessary it is doubtful whether it has been attained; indeed there may be some social scientists who find a certain amount of confusion resulting from the selection of components. The problem arises primarily in determining the area of a community—counties or Census tracts may be very useful units for studying population aggregates but they do not necessarily delineate communi-

ties. However, the objectives are much broader than delineation and one can not fail to appreciate the manifold analysis of variables and their correlations. Several new concepts have been introduced and some older ones have been challenged. This will inevitably stimulate further research.

What is the nature and rate of change in a community, to what degree do people participate in community activities, how do they meet new situations which seem to threaten the status of the community, are there groups in the community that respond more quickly to leadership suggestions? In addition to the very considerable amount of factual material on the interaction of human beings living within the community, there is in many of the chapters some description of research methodology. While methodology must be adjusted to meet differing situations, and while the gap between understanding and practice must be recognized, the techniques of reducing some abstract and intangible variables to workable forms will facilitate community study.

JOSEPH W. MCGEE

Marquette University, Milwaukee 3, Wis.

Community Organization in Action. By Ernest B. Harper and Arthur Dunham. New York: Association Press, 1959. Pp. 543. \$7.50.

Texts and references for the use of teachers, practitioners, and students of community organization are not plentiful. What material is available offers a real problem in academic presentation and agency use, because the writings contain so much repetition, overlapping, and paraphrase. In the effort to clarify and simplify the content of community organization all people involved have used large amounts of time erecting frameworks which might serve as the logical reservoirs for concepts and principles. This work by Harper and Dunham represents a definite step forward.

By uniquely sorting, editing and integrating this community organization material the editors classify and arrange the subject matter under six general headings:

The Community and Social Welfare.

The Process of Community Organization.

Community Organization in Action.

Agencies and Programs.

Personnel in Community Organization—Professional Laymen.

Community Development in the United States and other Countries.

There are seventy-five selections representing the work of over fifty specialists. Most of the material has already appeared in published form.

Henceforth both the parvenu and the seasoned functionary in the Community Organization field may go upward from a com-

mon comprehensive foundation. This work is not only a compilation of readings but also a newly established plateau in technical understanding.

In his foreword, Phillip Ryan, First Chairman of the Committee on Community Organization of the National Association of Social Workers stated "that more needs to be done to clarify the process of community organization in social work and to develop formal and informal educational patterns to improve social work community organization practice."

In addition more must be done in the philosophical field. There must be ultimates for community organization as well as for case work and group work. Is community organization merely a chance invention by knitted-browed sociologists who are vague about its nature and dimly aware of its goals, or is there something demanded by man's nature which makes people need and want the methods and process which are the present and potential achievements of this part of social work? For this question the scholastic philosopher needs to give more of his knowledge.

Unquestionably every Catholic social worker will read and know the content of this book and every teacher in the Catholic schools of social work will relate the content to his class material. In this educational process each has a fresh challenge to clarify and sharpen his philosophy on the innate sociability of man and the values in the promotion of the common good.

REVEREND LUCIAN L. LAUERMAN

Catholic University of America, Washington 17, D.C.

Issues in American Social Work. Edited by Alfred J. Kahn. New York: Columbia University, 1959. Pp. 354. \$5.00.

This book is a well coordinated series of essays on questions pertaining to professional social work in the United States. The current efforts to delimit and clarify the role of the profession, basic knowledge of the behavioral sciences and its use by the profession, issues related to non-professional social work, the recruitment, education and supervision of social workers and the organization and structure of social services, are treated expertly by the writers.

Since the profession draws much of its content from other service disciplines it is not surprising that the one question of specifics in social work should arise for continued discussion. No one questions the part that professional social work plays in the lives of thousands of American citizens, the influence that it has on the entire social economy. Caught between a competitive economy on the one hand in which only the strongest succeed and on the other hand the generous impulse of Americans to share the good things of life with others, professional social work must 'aim to remain humane, never to lose its concern for the condition of man and flexible so that new needs do not escape.'

But Americans may well ask what the profession through its

social agencies is doing or aiming to do with such hard problems as the current wave of juvenile delinquency, the migrants to our border cities and states. Furthermore, dependent as the profession is on public funds and voluntary contributions through United Funds, more factual information on the massiveness and complexity of social problems must be placed before the general public so that people might know how the large sums of money are spent for health and welfare services. Professional social workers are aware of these problems, courageous enough to spell them out as the writers of these essays do. The result cannot be anything but a stronger profession, particularly if social workers are as daring and untiring in their search for solutions to problems as they are in self analysis and criticism. The positive programs must follow and there is good reason to believe that they will. Mr. Kahn and his essayists believe so too.

A. H. SCHELLER, S.J.

Saint Louis University, Saint Louis 3, Mo.

Research Methods in Social Relations. By Claire Sellitz, Marie Jahoda, Morton Deutsch, Stuart W. Cook. Henry Holt and Company, Inc., 1959. Pp. xvi + 622.

"Revised in one volume" as noted on the title page, this is the reduction of a two-volume work by the three latter-named authors published in 1951. In revising, the authors "had two main goals: to bring the book up to date and to organize it as a one volume text suitable for use in undergraduate courses as well as introductory graduate courses both in social psychology and sociology" (p. ix).

In the several years that have elapsed since the first edition during which the text enjoyed relatively wide distribution, the authors have profited by the experience and criticism of teachers and students and have passed these benefits on to prospective users, especially undergraduates, in the form of a compact, lucid and quite adequate treatment of one of the less glamorous areas in our field. The four authors of this fine text are to be commended not only for "a job well done," but especially because, as Graduate schools in Sociology have recently indicated a course of this type on the undergraduate level is badly needed.

There are 14 chapters, the first four being introductions to the subject, to the questions on which research may be done, and research design. Chapters 5-10 inclusive deal with some general problems of measurement, data-collection methods, observational methods, questionnaires and interviews, projective and other indirect methods, available data as source material, and an analysis of various kinds of scales. Chapter 11 deals with "Analysis and Interpretation," their influence on previous research steps the establishment of categories, coding, tabulation, statistical analysis of data, inferring causal relations, and the use of non-quantified data in analysis and interpretation. There is a good

chapter on the research report, what it should contain, its style and suggestions for shorter reports. Chapter 13 discusses the application of social research and the last chapter is on "Research and Theory."

There are three appendices. The first, on estimating the time and personnel needed for a study, lays down some wise rules and admonishes against the collection of irrelevant material and, on the other hand, inflexibility. Appendix B is "An Introduction to Sampling" by Isidor Chein and Appendix C by Arthur Kornhauser and Paul B. Sheatsley is entitled "Questionnaire Construction and Interview Procedure." There is an extensive bibliography and an adequate index.

At the American Sociological Association meeting in Chicago in 1959, F. James Davis of Hamline University reported a rather extensive study of the requirements and preferences of graduate schools of sociology. (His paper is reproduced in the *AMERICAN SOCIOLOGICAL REVIEW*, February, 1960, Vol. 25, No. 1, pp. 102-5). High on the preference list of the graduate schools are courses in Statistics and in Methods of Social Research and a student who has not taken such courses will be required to do so as a preliminary step in the graduate program. Regardless of the rejoinder of the undergraduate schools to the report, it would seem likely that more and more insistence on undergraduate study of research methods will prevail as today's college students are prepared for college teaching. For the necessary text for such a course, this volume has much to recommend it. Both for general reading and for reference, it's a good book for your library.

SISTER MARY LIGUORI, B.V.M.

Mundelein College, Chicago 40, Ill.

Pattern for Soviet Youth. By Ralph Talcott Fisher, Jr. New York: Columbia University Press, 1959. Pp. xvii + 452. \$6.75.

Sometimes the easiest way to detect trends in a totalitarian society is to look in the back door while the guards are out front. One gets this feeling in reading about the Congresses of the Komsomol during the years 1918-1954. While the people at the front door were busy safeguarding Kremlin secrets, the Communist youth organization published stenographic transcripts of twelve Congresses during the formative and Stalinist years of the Soviet Union.

It is difficult in a brief review to express the full flavor of these meetings. Perhaps it is sufficient to say that they mirrored with considerable accuracy the swings of Soviet society. Early meetings were rather free-wheeling, with fairly free discussion and some semblance of democracy. Later there was the hunt for deviationists, purges, and "democratic centralism." At the beginning there was some tolerance toward religion. Subsequently the Komsomol was actively atheist.

The Komsomol was founded as a recruiting agency for the Communist Party. Gradually it became transformed into a gigantic propaganda organization aiming to indoctrinate young people. Its dependence upon the Party and the government became absolute. Like most other organizations in the Soviet Union, it was a part of the totalitarian pattern.

This study is well written and documented. It deserves a place in any library that aims to furnish adequate sources for the study of communism.

REV. JOHN F. CRONIN, S.S.

National Catholic Welfare Conference, Washington 5, D.C.

Automation: A Study of Its Economic and Social Consequences.

By Frederick Pollock. Translated by W. O. Henderson and W. H. Chaloner. New York: Frederick A. Praeger, 1957. Pp. 276.

In predicting future trends from scanty existing data, the present work offers alternative hypothesis rather than irreversible and scientifically necessary laws. Pollock is not lacking convictions, largely pessimistic, on the possible effects of automation. He systematically offers, however, alternative possibilities, many of which as alternatives should now be testable in the light of current developments.

As to its economic effects automation, like the process of mechanization which preceded it, may be viewed as an added factor in the continuing absorption of smaller competitors by major corporations. Contrawise automation may introduce rigidities into the operation of the large producer, which will give added scope to the flexible small non-automated producer. Alternative possibilities are presented on the reabsorption of workers displaced by automation.

Finding the social effects of automation Pollock sees the possibility either of the up-grading or down-grading of jobs. Jobs, moreover, may increase in responsibility while decreasing in interest. Automated plants involving smaller work forces may mean more intimate worker-management relations. On the other hand a purely engineering-minded management may be increasingly alienated from the work force. Automation may have positive or negative effects on the creative use of leisure time. A conjoined effect of the consolidation of companies, may be the decentralization of units and closer participation in smaller communities.

The questions raised regarding the consequences of automation offer interesting possibilities for sociological research on this new frontier of industrial society.

D. DE SALES POWELL

Harvard University, Cambridge, Mass.

Automation, Cybernetics, and Society. By F. H. George, M.A., Ph.D. New York: Philosophical Library, 1959. Pp. 283. \$12.00.

One best approaches this attractive-problematic book with "open-minded uncertainty," an attitude which the author tries to show toward the many astonishing facts and even more astonishing possibilities which are coming his way when he studies not only automation but, beyond that, "the implications of machine design for all aspects of our thought." Social scientists, we have to admit, must understand the social implications of the new automatic form of production and of the use of self-controlling machinery ("applied cybernetics") and have, if for no other reason, to make an attempt to understand their technique and mathematical basis. But this is not enough, the sociologist of today and tomorrow has to familiarize himself with the new images of the human organism and its nervous system which the science of cybernetics has drawn up because these images and interpretations have developed and guided the theories of communication and instigated the setting-up of new forms of models for most social phenomena in which groups are involved. For all these reasons a good introduction into these fields is needed.

The book by George (a professor at Bristol University, England) serves this purpose—may I say, only too well. It contains chapters which are simply above the level of the reviewer and probably quite a number of his colleagues; moreover, it is too heavily loaded with value premises which are debatable and could have been left out or at least relegated to an appendix. As things are, it is permeated with ideals of anti-metaphysical scientism and of a world-wide organization of mankind which is based on a partly unrealistic model of exclusive rationality. At the same time however (and there are other premises) the author shows as much broad understanding for man's wholeness, for the need of an "all-round education" and for the value of things not provable. A strange but attractive book indeed!

In its first part the nature of science and of automation are described. The main part presents the facts about Cybernetics, the mathematical theories of communication, and the techniques of the computing and servo-system machines; in addition, it contains some important chapters on the nature of the machine, on the difference between organisms and models and on the way in which a computer is programmed. The final part offers a chapter closer than anything else to the comprehension of the social scientist: on social science, anthropology, and the machine. Besides other sections on operational research it ends with an outlook on "the future of civilization."

Despite the author's all-too-obvious *English* worldview we should be grateful to the publisher for having brought out an American edition (alas, at an exorbitant price).

RUDOLPH E. MORRIS

Marquette University, Milwaukee 3, Wis.

Conflict within the AFL. By James O. Morris. Ithaca, New York: Cornell University Press, 1959.

The conflict within the American labor movement over a program and policy which would realize the basic purposes of labor is well recounted in "Conflict within the AFL." The author claims that those known as "progressives" kept alive those basic purposes and continued the thread of their advance. He shows that the Knights of Labor, despite certain aspects of social idealism, failed of permanence because it did not have the structure for dealing in a practical manner with wage and work problems. This failure among the crafts brought on the dissolution of the Knights and opened the way for the establishment of the AF of L in 1886. The Knights' failure to solve the industrial needs of such trades as mining and steel also helped to bring about its demise.

Morris shows the development of the AFL and the continuance of "progressives" within that organization even though they were a minority. The AFL continued to grow but not in proportion to the rapid increase of wage earners. In the early decades of the Federation Gompers' concept of craft union autonomy took firm hold despite the fact that exceptions had to be made of such industrial unions as the Miners. Voluntarism was the credo, which emphasized action apart from the state. Exceptions had to be made here as well, but always grudgingly so that legislative action in the field of social reform was rarely advocated.

The opening of the 20th century with its rapid rise of industrialism raised serious doubts in the minds of the "progressives" as to the effectiveness of the AFL program to deal adequately with current problems. The craft union leaders clung tenaciously to Gompers' policies long after events pointed up their limitations. Men like John Frey of the Metal Trades, and Mathew Woll undoubtedly were more loyal to the Gompers' doctrine than Gompers would have been in the changed situation facing the labor movement in the 1930's. After all there was a large amount of pragmatism in Gompers, which explains much of his success in holding the AFL together. This was not true of some of his followers.

The workers' education movement following World War I stimulated "progressives" among labor, and while Brookwood Labor College as an educational center made its contribution, I might not agree that its influence was as great as Mr. Morris seems to think.

With the advent of the great depression the breakdown of the AFL program and policy was apparent. Under the New Deal the struggle within the movement for a viable policy for organizing and effective bargaining in the mass production industries became of prime importance. This was industrial unionism. The unwillingness on the part of the craft union leaders to adjust to such a needed program caused the split which brought into being

the CIO, which proceeded with the organization of the mass production workers.

"Conflict within the AFL" tells the story of that struggle. It is well documented and shows the successful outcome of the CIO program. Something is told of the belated changes in AFL policy and the strengthening of both groups, which eventually made possible the merger of the two federations. Despite some minor errors of fact and emphasis, the book will be useful to those who want to know something of the problems confronting organized labor during the two decades the CIO played its part, and the influences which were responsible for making unity of the labor movement possible.

JOHN BROPHY

Industrial Union Department, AFL-CIO, Washington 6, D.C.

Industrial Society and Social Welfare. By Harold L. Wilensky and Charles N. Lebeau. New York: Russell Sage Foundation, 1958. Pp. 401.

A well-organized historical analysis of the social effects of industrialization and a competent exploration of some of the internal problems of the developing profession of social work, are valuable contributions of this volume. However, those who are concerned, whether practically or in research and theory, with deviant and delinquent behavior, will find the analysis of these areas rather limited and outmoded in scope.

While delineating the social ills of early capitalism and industrialization, the authors give cautious approval to the socio-economic gains of the "new welfare bureaucratic society." Relevant sociological theory and research highlight the strains concomitant with the emergence of social work as a profession and bring into focus the typical conflicts which characterize the social work role.

The treatment of substantive areas to which social welfare service is directed, namely, deviant behavior and juvenile delinquency, is narrow and does not take adequate account of available research and theory. The assumption is made that few problems are local, that the cause of social problems is in the social structure as a whole. Delinquency in particular is the inevitable response of "the lower-class boy disadvantaged in the struggle for status measured by middle-class values." The analysis would have profited greatly by taking into account the findings of Glueck on the role of the family and parental models. Moreover, the work of Henry and Short, Porterfield, and Miller and Swanson, on other forms of deviancy and on the expression of aggression, could be drawn upon as providing to the field of social work a more adequate, empirically based theory of deviant and delinquent behavior.

F. DE SALES POWELL

Harvard University, Cambridge, Mass.

The World of Man. By John J. Honigmann. New York: Harper and Brothers, 1959. Pp. xii + 971. \$7.50.

Students of Professor Honigmann bear away a lasting impression of a keen, original mind always eager to come to new personal understandings of the social world and always unashamed to give forthright allegiance to these new ideas as long as they seem better to him than their alternatives. His latest book, which is intended both as a college text for general anthropology courses and as an introductory book for the general reader, mirrors these personal characteristics in its constant freshness and originality.

A striking feature is the relegation of physical anthropology to the rear of the book and to subordinate treatment because today "cultural anthropology is the central field of anthropology." When treated, physical anthropology is treated from the viewpoint of the needs of the cultural anthropologist. This emphasis, which seems highly reasonable to the reviewer, may not be liked by all.

The coverage of topics is very full and the development of these is generally ample for an introductory text. Individual teachers will not of course always find topics of particular personal interest as developed as they would like. One of these for the reviewer was that of status and role to which only nine pages are explicitly devoted.

The methodological section is unusually developed for an introductory book. As such it should provide a good initiation to the standpoints and techniques of modern cultural anthropology. Teachers will probably do well, however, to sharply distinguish for their students between mathematical functionalism ($y=f(x)$) treated here and sociocultural functionalism (what the part does for the whole), treated later, lest confusion arise.

Several statements seem to reveal a bias not uncommon today. The author disapproves of the term "perversions" as showing "normative judgment" when applied to rare and disapproved forms of sexual behavior (p. 577). The value-free attitude, certainly praiseworthy while doing research, is hardly to be transferred to all other areas of life. In another place it is suggested that social scientists may be of value as popular leaders in an age "which has lost confidence in religion" (p. 117). One wonders how the scientist is fitted by his training to become a leader in matters which require discrimination between goals and means on the basis of their ethical rightness or wrongness, things not determined by concordance with sensible phenomena which is the criterion of the scientific proof.

This fine text is recommended for use in courses of general anthropology and as a reference work for the general reader.

FRANCIS C. MADIGAN, S.J.

Xavier University, Cagayan de Oro, Philippines

Readings in Anthropology. Edited by Morton H. Fried. Volume I: Physical Anthropology, Linguistics, Archeology (482 pp.); Volume II: Cultural Anthropology (598 pp.). New York: Thomas Y. Crowell Company, 1959. Volume I, \$3.00; Volume II, \$3.25.

The questions which might raise themselves after a casual-to-careful perusal of these two volumes are quite adequately dealt with by the preface and introductory notes which precede the selections. If one objects to certain omissions, or to the arrangement of selections, or to the lack of recognizable theme, the editor has anticipated him by providing an explanation or defense. In a few instances this amounts to little more than a statement that this is the way he saw fit to do it, but more often the explanations are plausible and helpful.

Eight of the thirty-three articles which go to make up Volume I are by British anthropologists, the remaining contributors being American. The section on archeology is the lengthiest and contains several excellent articles of a general character. Leslie White's article on "The Expansion in the Scope of Science," reprinted from his *The Science of Culture*, is a somewhat shrill denunciation of man's traditional animistic and anthropomorphic naivete. It closes on the hopeful (and naive) note that non-volitional and non-rational "object-man" will achieve a greater capacity for rational living when science "will have reached its final boundary" in discovery (and control?) of the inexorable laws of the development of culture.

Volume II deals with various aspects of cultural anthropology —its nature and method, social organization, ideology (including religion and philosophy), art, and music. The brief section on culture and personality is enhanced by Lindesmith and Strauss's excellent review and critique of writings in this area. The inclusion of an article such as Robert Redfield's "Talk with a Stranger" adds human interest to the volume, but does not present Redfield at his anthropological best.

The addition of a glossary and of a table indicating corresponding chapters in standard anthropology texts improves the chances of such a collection of readings being adopted as a text. Many teachers of cultural anthropology will regret that linguistics has been included in Volume I. Whether or not either volume is used as a text, most teachers will welcome this collection of articles of admittedly uneven quality from such a wide range of sources.

SISTER MARY WILLIAM, I.H.M.

Immaculate Heart College, Los Angeles 27, Calif.

Major Social Problems. By Earl Raab and Gertrude Jaeger Selznick. Evanston, Ill.: Row, Peterson and Company, 1959. Pp. xvi + 582. \$6.50.

In measuring, meeting, and assaying the cause of social problems, the authors take us through the familiar similes of pathol-

ogy and disorganization. They decide on the purely pragmatic approach: a problem is an unsatisfactory situation recognized as such by many persons or by groups or by society itself.

The *major* problems rather adequately treated here are juvenile delinquency and crime, prejudice, problems incident to immigration, divorce, education and dependency, and their ramifications. The text with its numerous pictures, illustrations, and graphs will be a delight for the undergraduate. A number of effective pages are in the form of montages of newspaper headlines and just enough of the article on a particular topic.

For the most part the authors' comments, analyses and evaluations are pertinent, sensible, adequate. A passage like the following, however, illustrates not insight, but myopia:

Ireland provides another illustration of the difficulty of making inferences from divorce statistics. Whole hearted acceptance of Catholic restrictions virtually rules out divorce in Ireland. Yet from this we cannot infer the extraordinary success of Irish marriage. . . . The tendency in Ireland is either to marry very late or avoid marriage altogether. Where moral or religious strictures against divorce exist, the difficulties that attend marriage may be expressed in a low marriage rate rather than a high divorce rate (p. 363).

If such a conclusion were tenable, we'd find fewer and later marriages in, say New York, than in the different States as we go westward where the marriage bond is easily severed. The obvious reason for late marriage in Ireland is the economic obstacle in a predominantly rural and "overpopulated" country. And, of course, there is no legal provision for divorce there.

It would be unfair to create the impression that such unwarranted generalizations characterize the whole book. There is, in general, an extensive and carefully particularized and graded evaluation of contributing causes to the different problems. In this way there are included pertinent aspects of other equally "major" problems of our society, e.g., housing is treated in the discussion of prejudice; old age, physical, and mental disability are discussed under dependency; communism, religious differences, and the numerous points of friction in our pluralistic society are treated in connection with immigration, and elsewhere.

Thirty-two "Adaptations" so-called, are addenda of general pertinence scattered throughout the book, quoting "source materials" relevant to the discussed topics. The decision of the United States Supreme Court in the *Everson* case is excerpted along with the dissenting opinion which argues against the ruling in favor of bus transportation for children attending Catholic schools. Father John L. Thomas' and Clement S. Mihanovich's view on divorce, abridged from their chapters in *Marriage and the Family* (Milwaukee, Bruce Publishing Co., 1952) fills almost four pages following the discussion on the family.

At the end of each chapter there are suggestions for further readings from recent and pertinent books. Together with the "Adaptations" these will give the student a broad acquaintance with the literature and the periodicals in this and related fields.

SISTER MARY LIGUORI, B.V.M.

Mundelein College, Chicago 40, Ill.

Parochial School: A Sociological Study. By Joseph H. Fichter, S.J. Notre Dame: University of Notre Dame Press, 1958. Pp. 494. \$6.00.

Considering the many educated and non-educated guesses about the effectiveness and other characteristics of the parochial school, this scientific sociological study comes as a beaming searchlight to expose the true from the false.

St. Luke's parochial school is examined from numerous points of view in a systematic manner and the facts discovered are lined up side by side with those from a control group, the William Howard Taft Public School. St. Luke's enrolled 632 children from 377 families—35 per cent of the families and 45 per cent of the parish population.

By means of interviews, statistical tabulations, autobiographies of students, and observation of classes, Father Fichter and his research team gathered the facts and developed the interpretations for this pioneer study which will serve as a model for similar studies for many years to come.

In Part I, Patterns of Socialization, the different groupings are examined, the influence of religion shown, and the social attitudes and standards, social conformity and conduct explored.

Structures of Group Action, Part II, describes and interprets the youth movements, organized sports, cliques and clubs, and mingling of the sexes in the parochial school.

Agencies of Control, examined in Part III, include the teachers, the parents, the parents and teachers working together, and the financing of the school.

In Part IV, Social Correlates of the Parochial School, the author presents chapters on religion and public school children, problems of elementary education, and the interrelationships of school, parish, and community.

In general, the study found support for many of the things Catholics like to believe about the parochial school—the cooperative attitude of all involved, the influence of religion, the lack of delinquency, and many others.

But the public school used as a control group showed greater contact between teachers and students, and a better organized PTA, to mention just two items.

One of the fine features of an excellent volume is the fact that each chapter ends with a series of generalizations summarizing the main findings and interpretations.

In an effort to discover "how typical is St. Luke's?" a comparison is made in the Appendix with findings from 433 parochial

schools in 29 states with a combined enrollment of 245,292 students. While St. Luke's naturally differs in certain particulars, the comparison is striking and a pattern emerges which indicates that many of the findings are of general application.

This volume is of course a "must" for all superintendents and principals throughout the land who will be in a position to study their own systems and schools to determine whether the greatest needs felt at St. Luke's—smaller classes, more classrooms, more teachers, and better understanding between parents and teachers—apply to the schools under their jurisdictions.

GERALD J. SCHNEPP, S.M.

St. Mary's University, San Antonio 1, Texas

Propaganda Analysis. By Alexander L. George. Evanston: Row, Peterson & Co., 1959. Pp. xxii + 287. \$6.00.

Despite an almost impenetrable barrier set up by its most formidable scientific style, George's book is an intensely interesting summary of propaganda analysis techniques and their use in wartime intelligence activities. In a sense this is a methodological treatise and its most valuable contribution may lie in the author's discussion of the relative merits of direct versus indirect and "frequency" versus "non-frequency" approaches to content analysis problems. With reference to the latter pair, his frank espousal of what is termed "the logic of the situation" method is a refreshing antidote to the mathematical compulsiveness that marks so much of contemporary research in communication and control. Unfortunately, the author seems crushed by a massive guilt complex in that he devotes great sections of his review to defensive explanations of his inability to reduce his findings to precise mathematical expression or to subject them to the customary statistical tests of significance and validity. This space might better have been devoted to more extensive presentation of his theoretical position and illustrations of specific case application.

The bulk of the book is devoted to describing and evaluating the work of the Federal Communications Commission in its wartime efforts to analyze monitored German propaganda in such a way as to infer the objectives and policies behind it (as well as the situational changes within and outside of Germany which had impact upon these objectives and policies). The evaluation is based upon information contained in Nazi documents and similar sources which furnished checks upon the accuracy of the FCC inferences. Subject to the cautious reservations stated in great detail in the author's Appendix, it is clear that the agency could claim a high level of reliability. Indeed, some of the illustrations reveal an accuracy that is quite impressive.

The fact that the study is one of the products of a RAND research program conducted on behalf of the Air Force probably explains much of the "specialist" emphasis. One assumes it is primarily oriented to further developing and improving the qual-

ity of propaganda analysis and not a random or free-floating scholarly inquiry. Be that as it may, it is still to be recommended for the many methodological and theoretical insights it furnishes. Any one contemplating research involving content analysis procedures would do well to acquaint himself with this work.

GORDON C. ZAHN

Loyola University, Chicago 11, Ill.

Labor and Economic Development. Edited by Walter Galenson. New York: John Wiley and Sons, Inc., 1959. Pp. xiii+304. \$6.75.

The development of organized labor in India, Japan, Egypt, French West Africa, and the British West Indies is the subject of these studies. Except for Japan, these countries range from barely beginning to industrialize to slightly industrialized. They do not explicitly consider the effect of the U.S. foreign aid programs.

Each section presents an historical background, a few statistics about the amount of industry, the pattern and extent of unionism, the pattern of relations of labor with management, and of labor and management with government.

Sociologists will be distressed by the lack of understanding of the concept of culture through much of the book. References to non-industrialized persons as, therefore, "backward peasants" and other such remarks found in the editorial introduction alert the reader to watch for ethnocentric bias. The sections on India and Egypt, especially, prove this a proper caution. The attachment of the Indian worker to his home village with frequent visits and consequent absenteeism in industry is discussed as an intolerable interference with production, as it would be in the U.S. pattern. Apparently it did not occur to the author of this section that this pattern could well become institutionalized just as has the U.S. summer vacation and the daily coffee break and with the same economic rationale. A strongly familialistic society becoming industrialized will not necessarily develop identical institutions with a non-familialistic immigrant society such as in the U.S.

Too often the authors evaluate labor organization or labor-management behavior in terms of current U.S. formulae, leaving no room for new conceptions, new theory, or even for the possibility that a given phenomenon is characteristic of a stage in industrial growth. This is especially disconcerting since each area discussed is introduced by a substantial industrial and economic history of that country.

The section on Japan is a notable exception to this. It is well-developed in the context of Japanese culture and provides analysis not hamstrung by pre-conceptions. The historical introduction of the British West Indies study is particularly well done and contains fruitful insights.

For those with little knowledge of any of these areas this pro-

vides a first step introduction and a modest compendium of the facts about the area up to the mid-1950's.

THOMAS P. IMSE

Canisius College, Buffalo 8, N.Y.

Men Who Manage. By Melville Dalton. New York: John Wiley and Sons, Inc., 1959. Pp. xi + 318. \$6.75.

If one has never asked himself how business can continue to operate with the confusions, the contradictions, and the poor managerial techniques that often exist, he certainly will after reading Dalton's first seven chapters. If one seeks a clear conceptualization of the processes of management there involved, he will not find it in the remaining three chapters.

Following his first two chapters of an introductory nature, Dalton presents an interesting and systematic series of examples in which the reality of managerial behavior is substantially different from the stated official policy of the firm. In fact, he is so solely occupied with the variations from the officially expected behavior, that he does not note that official plans often do prevail. His primary concern is, of course, with the aspects of informal organization in management.

For those who desire additional examples of real behavior for their classes and for students who must learn what happens in reality as well as in theory, these seven chapters are recommended reading.

However, the effort to conceptualize never quite makes it. The author apparently wants to reject the formal-informal organization concept, but he neither thoroughly criticizes it, nor specifically rejects it. He toys with such alternative terms as "official" and "unofficial behavior." In his Introduction he commits himself to "compromise" as the distinctive idea, a word which has become a current fashion among businessmen. However, he uses the term "compromise" in the sense of a person's position being "compromised," in the sense of any distortion from original plans. To him it is not a specific social process involving mutual concessions. As used here it means *any* adjustive reaction to an ambiguous or ill-conceived situation. He does not see that this implies inadequacy in the planning somewhere, not just broadmindedness.

Dalton's interpretation of G. H. Mead is used not to aid scientific explanation of managerial problems but as a justification of managerial behavior and a proof of managerial soundness *because of their ambiguities and self-contradictions*.

Dalton refers to himself as a marginal researcher. By his own declaration he has no hypotheses. By no surprise he has no significant conclusions.

THOMAS P. IMSE

Canisius College, Buffalo 8, N.Y.

SHORT NOTICES

Aggression. By John Paul Scott. Chicago: University of Chicago Press, 1958.
Pp. ix + 149.

In a slender volume of eight chapters, John Paul Scott has condensed the main results of current animal research to relate them, with a somewhat too-ready facility, to human behavior. His purpose is to further the control of harmful aggression.

For Scott, aggression means fighting, or, more precisely, "the act of initiating an attack" (p. 1). Aggression is learned, not instinctive, and motivation thereto is reinforced by success, reward, or training. Undesirable aggression may be suppressed by failure or pain. The fear which pain arouses, however, may give rise to a still more powerful aggression, often displaced from the original object to fall on innocent bystanders. The salesman heckled by his boss may vent his frustration on his wife! Fear, too, may wreak deep emotional havoc on the individual and this may even become fixed in mental mechanisms, seriously damaging the personality. The persistent blocking of aggressive impulses, on the other hand, may destroy all will to fight in individuals or groups. There is a vague suggestion, never clearly expressed, that man is beset by real evils which he should "fight," but that much of human aggression is irrational and harmful to persons and to society.

Passive inhibition, or the "habit of non-fighting" is the best scientific method proposed for the control of undesirable aggression. This means, for Scott, the prevention of man's learning aggression by removing all frustrating influences from his environment. Should war arise, the peaceful citizen could, with a few month's training, be converted into a fairly efficient soldier.

From clinical psychology Scott borrows his theories of maladaptive or psychopathic aggression. Conscious or unconscious identification with an in-group may have consequences of unfair aggressive attitudes to outsiders. Repressed frustration may later explode in violence against innocent "scapegoats." He recommends athletics or mild competitive games to harmlessly channel off the aggressive energy in the young.

There is little new theory in the pages dealing with the physiology of aggression. Scott's thesis is that the primary stimuli toward fighting come from the environment. If the environment is made frustration-proof, man will be peaceful. This, of course, is an unrealistic over-simplification. Men, he believes, are quicker to react aggressively than women, but, once aroused, the latter have more difficulty managing their aggressiveness. Training and environment rather than heredity explain the individual differences in human aggressive tendencies.

The social environment is the chief source of aggressive causation, according to Scott. Group aggression can be as harmless as football, as deadly as scientifically organized war. Social customs and teaching can

condition us to control aggressive urges, but nowhere does he suggest a real system of ethical or religious control. He concludes:

Ours is a dangerous age in which the race between creative knowledge and destruction is closer than ever before. Destruction has not yet arrived, and knowledge still has a chance. Those of us who have scientific training and ability should do everything in our power to speed up creation and slow down destruction (p. 134).

The author has packed much of the knowledge that "still has a chance" into this little book. If the reader remembers that we must also educate man's will to choose war only as a last resort to solve grave evils threatening seriously the authentic rights of nations, he will find the information gathered here profitable and timely indeed.

MOTHER M. ST. MICHAEL, O.S.U.

Ursuline College, Brescia Hall, London, Ont.

Pineapple Town: Hawaii. By Edward Norbeck. Berkeley and Los Angeles: University of California Press, 1959. Pp. xii+159. \$4.00.

Although the pineapple plantation town of Maunaloa on Molokai presents a rural veneer owing to the setting of the community it is in reality a "factory in the field," with many characteristics usually found in an urban-industrial area. The personalized and paternalistic conditions that marked the beginnings of this agricultural industry have given way to a strict money economy, depersonalized relationships, increased importance of the individual, unionization, pension plans, and credit unions. Of the former extended kinship bonds only the nuclear family remains important.

Rank is determined almost wholly by occupation with racial-cultural factors playing a recognizable but subsidiary role. The *haoles* (Caucasians other than Portuguese) hold the best positions as well as the highest rungs on the social ladder. The *Nisei* of the Japanese contingent, the "community-minded" element in Maunaloa "fall well within the range of ordinary American behavior," occupationally and socially between the *haoles* and the lower-class *Filipinos*. The *Cosmopolitans* (peoples of mixed cultural and racial background) seem to have "no social existence as a group."

The best chapter in this all-too-brief description is the one (Chapter 8) which outlines the many unplanned social changes which accompanied the industrialization of an agricultural community.

REV. SYLVESTER A. SIEBER, S.V.D.

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Christians in a Changing World. By Dennis J. Geaney, O.S.A. Chicago: Fides Publishers Association, 1959. Pp. ix+180. \$3.95.

Social change is one of those important factors which cannot be ignored in any study of society which claims to be actual and according to social reality. The structure of society itself, trends in thought, the various patterns of social relationships, all these and many more social phenomena reveal the fact of change, in our modern world certainly more than ever before.

The present work relates this phenomenon of constant social change.

the Church who in her mission "to redeem the times" has again and again presented her changeless values to a changing world. Thus, she has revealed her adaptability throughout the history of her existence. Father Geaney discusses in his book one of the major developments of the Church today, the awakening of the laity to the realization of their role in the Church's mission to redeem our modern society. Precise and to the point he presents to the Catholic layman the challenge to see the world about him not as it used to be but as it is and to restore this actual world in Christ. He describes the changes which have taken place in the various areas of life such as the occupational world, youth groups, the family but, above all, the parish and, at the same time, he discusses the efforts apostolic laymen are making to meet these challenges. He outlines the means of the apostolic formation which the new conditions of contemporary society make necessary, and he discusses the need of close cooperation between priests and people. The final chapter treats of "The Priesthood Amidst Change."

Christians in a Changing World is truly a timely and provocative book presenting much food for thought for both laymen and priests alike. It is a challenge to a deeper realization of and fuller dedication to the Christian obligation to "restore all in Christ."

SISTER MECHTRAUD, S.S.P.S.

Holy Ghost College, Manila, Philippines

The Relation of Performance to Social Background Factors Among Army Inductees. By Francis J. Ryan, M.S.W. Washington, D.C.: The Catholic University of America Press, 1958. Pp. v+124. \$1.50.

To what extent are background variables related to military performance? This former Army officer's dissertation finds that most inductees prove to be satisfactory soldiers during two years of Army life despite innumerable individual differences. A statistically significant correlation exists between (1) Army performance and one's score in the Armed Forces Qualification Test; and (2) Army performance and the amount of previous education.

This research was made on a random sample of 2262 soldiers in Army non-combat service at Fort Dix, N.J., 1954-6. Data were derived from the author's questionnaire, standard Army records, the AFQT, and the Cornell Medical Index Health questionnaire.

According to the four-point scale of "military performance," gauged on the basis of standard Army service records and pertinent medical records, 63.2 per cent had average successful performance, 6.5 per cent above average, 5.2 per cent below average, and 3.3 per cent failure.

Besides discriminating reviews of the existing literature on military performance prediction, the author supplies representative case studies to discover why *anyone* failed where most succeeded. In this latter analysis he shows how merely statistical studies are misleading if not supplemented by case studies.

THOMAS TRESE, S.J.

Colombiere College, Clarkston, Mich.

Race and Conscience in America. By the American Friends Service Committee. Norman: University of Oklahoma Press, 1959. Pp. ix+53. \$0.50.

Here is a well done and succinct statement of the background and development of America's interracial program, together with a plea to all men of good will to face up to their personal responsibilities and to "find the faith to do what is required of us." Understanding of the problem and motivation to action would be more certain if all members of the class has this inexpensive booklet in hand when interracial relations are studied.

GERALD J. SCHNEPP, S.M.

St. Mary's University, San Antonio 1, Texas

The Acculturation of the Japanese Immigrants in Brazil. By Yukio Fujii and T. Lynn Smith. The Latin American Monograph Series. Gainesville: University of Florida Press, 1959. Pp. v+56. Paper.

Although a small volume, this monograph is very informative. Inevitably, many pages had to be devoted to the presentation of demographic data of the Japanese in Brazil, followed by an analysis of their life on the basis of these data. The central point of this study, however, is the observation of how "Japanese-Brazilian society and culture have come to differ from the traditional society and culture of rural Japan" (p. 52). In this respect, analyses of agricultural cooperatives and of changes in the ethos are rather too brief but nevertheless most interesting. Therefore the monograph might be effectively read as an introduction, with a view to a further study of Japanese life in Brazil.

AGNES MASAKO ITO

The Catholic University of Nagoya, Nagoya, Japan.

Political Socialization. A Study in the Psychology of Political Behavior. By Herbert H. Hyman. A Report of the Bureau of Applied Social Research, Columbia University: The Free Press, 1959. Pp. 175. \$4.00.

"Such a book as this is almost inevitably bad; in the sense at least that what the reader will find will not correspond to what he hopes for or expects." —John Carl Flugel

An eclectic method; a syncretic philosophy. The writer, is a member of an interdisciplinary team supported by a Ford Foundation grant. Mr. Hyman sets himself the unenviable task of, classifying an inventory of discrete psychological studies in political behavior in terms of "conception of learning"; the presentation of empirical data as evidence in support of such mode of analysis. From the diversity of psychological approaches a classification is made that meets the assumption: the stability of political systems is self-evident "humans must learn their political behavior early and well and persist in it." (p. 17) The author cautions that parallel inventories of sociologic and historical knowledge of politics are needed to do justice to the complexity of political behavior. The value of a formulation of politics as "learned behavior" is left to the estimate of the reader. (p. 18)

It is profusely documented, empiric, pragmatic, instrumental. A synthetic construction rather than an analytical dissection. A "holism." (Durant Drake)

"No history can be written that is absolutely free from assumptions."—Isaac Benrubi

DR. ALBERT BONELLI

Philadelphia 31, Pa.

LIST OF LOST INTERVIEWS

The Editors express sincere thanks to all reviewers who supplied us with duplicate copies of reviews destroyed in the disastrous fire at Techny Press on January 13.

Unfortunately, reviews of the following books cannot be replaced. We publish the list for the benefit of readers, publishers, and authors.

Myers, Jerome K. and Bertram H. Roberts, FAMILY AND CLASS DYNAMICS IN MENTAL ILLNESS. New York: John Wiley and Sons, 1959, xi+295. \$6.95. (Reviewer: Huth)

Mortensen, Donald G. and Allen M. Schmuller, GUIDANCE IN TODAY'S SCHOOLS. New York: John Wiley and Sons, 1959, vii+536. \$5.75. (Reviewer: Parton)

Steward, Julian H. and Louis C. Faron, NATIVE PEOPLES OF SOUTH AMERICA. New York: McGraw-Hill Book Company, 1959, xi+471. \$8.50. (Reviewer: Spitzer)

Hauser, Philip M. and Otis Dudley Duncan, THE STUDY OF POPULATION: An Inventory and Appraisal. Chicago: University of Chicago Press, 1959, xvi+864. \$15.00. (Reviewer: Amundson)

Zelditch, Morris Jr., A BASIC COURSE IN SOCIOLOGICAL STATISTICS: A Combined Text and Workbook. New York: Henry Holt, 1959, xiii+370. \$6.50. (Reviewer: Potvin)

United Nations, SPECIAL STUDY ON SOCIAL CONDITIONS IN NON-SELF-GOVERNING TERRITORIES. New York: Columbia University Press, 1959, v+239. \$2.50. (Reviewer: Crane)

Rubim, P. Achille, S.A.C., VERS UNE NOUVELLE ECONOMIE HUMAINE. Fribourg, Switzerland: Editions Valores, 1958, 120. \$13.40. (Reviewer: Houtart)

Cantril, Hadley, THE POLITICS OF DESPAIR. New York: Basic Books, 1958, xv+269. \$5.00. (Reviewer: Manella)

Davies, THE MENTALLY RETARDED IN SOCIETY. New York: Columbia University Press, 1959, vii+248. \$5.50. (Reviewer: Sr. Marie Agnes of Rome)

Glueck, Sheldon, THE PROBLEM OF DELINQUENCY. Boston: Houghton Mifflin, 1959, xvi+1,183. \$10.50. (Reviewer: Bedard)

Lesieur, Frederick G., THE SCANLON PLAN: A Frontier in Labor-Management Cooperation. Cambridge: Technology Press of MIT, 1959, xii+173. \$4.50. (Reviewer: Lang)

United Nations, DEMOGRAPHIC YEARBOOK ANNUAIRE DEMOGRAPHIQUE 1958. New York: Columbia University Press, 1959, xiii+58. Clothbound: \$8.00. Paperbound, \$6.50. (Reviewer: Mihanovich)

PUBLICATIONS RECEIVED

(Listing of a publication below does not preclude its subsequent review.)

A CATHOLIC CATECHISM. New York: Herder and Herder, 1959, 464 Clothbound: 2 color Popular Edition \$2.00. \$4.95.

AMERICAN LABOR'S ROLE IN LESS DEVELOPED COUNTRIES. New York: Columbia University Press, 1958, 70. Free.

Bierstedt, Robert, THE MAKING OF SOCIETY: An Outline of Sociology. New York: Random House, 1959, 557. \$1.65.

Cerfaux, Lucien, THE CHURCH IN THE THEOLOGY OF SAINT PAUL. New York: Herder and Herder, 1959, 418. \$6.50.

Conry, Frances D., CATHOLIC APPROACH TO MARRIAGE: Manual of Directions. Chicago: Scholastic Testing Service, Inc.

Cook, Alice H. and Agnes M. Douty, LABOR EDUCATION OUTSIDE THE UNIONS: A Review of Postwar Programs in Western Europe and the United States. New York State School of Industrial and Labor Relations, 1959, 148. \$2.00.

Drown, Frank S. and Thomas P. Monahan, FORTY-FOURTH ANNUAL REPORT OF THE MUNICIPAL COURT OF PHILADELPHIA, 392 1957.

FAO, PRODUCTION YEARBOOK-TRILINGUAL-FOOD AND AGRICULTURE STATISTICS VOL. 12. New York: Columbia University Press 1959, xii + 474. \$4.50.

Garriguet, L., THE GOOD GOD, Congregation of Marian Fathers, 181, 1958. Paper \$2.25. Cloth \$3.00.

Graef, Hilda, MODERN GLOOM AND CHRISTIAN HOPE. Chicago: Henry Regnery Co., 1959, 143. \$3.50.

Jungmann, Josef Andreas, HANDING ON THE FAITH. New York: Herder and Herder, 1959, xiv + 445. \$6.50.

Kappa Gamma Pi (Nat'l. Honor Society of Catholic Women's Colleges). PARENTS MUST BE TEACHERS. Denver: Denver Chapter, Kappa Gamma Pi, 1959, 93. Paper \$1.50.

Mayer, Harold M. and Clyde F. Kohn, READINGS IN URBAN GEOGRAPHY. Chicago: University of Chicago Press, 1959, vii + 625. \$8.50.

Neese, Robert, PRISON EXPOSURES. Philadelphia: Chilton Co., 1959, 135 \$4.95.

Robinson, E. A. G., THE STRUCTURE OF COMPETITIVE INDUSTRY. Chicago: The University of Chicago Press, 1959 (First printed 1941). 191. \$2.25.

Slocomb, Whitney, LL.D., MASS PRODUCTION AND MONEY. Boston: Meador Pub. Co., 1959, xlili + 2036 (Vols. 1 and 2). \$15.00.

Slocomb, Whitney H., LL.D., THE NATURAL LAW THAT MANIFESTS AS LIFE. 3 Vols. Boston: Meador Publishing Co., 1959, Approx. 665 pp. each (2033 total). \$15.00.

Thane, Elswyth, THE FAMILY QUARREL: A Journey Through the Years of the Revolution. New York: Duell, Sloan & Pearce, 1959, x + 308. \$4.75.

Thompson, Arthur W., *GATEWAY TO THE SOCIAL SCIENCES*. New York: Henry Holt and Company, 1959, x+389. \$3.25.

Trice, Harrison M., *THE PROBLEM DRINKER ON THE JOB*. Ithaca: N.Y. State School of Industrial & Labor Relations: Cornell University, 1959, 50. (Paper).

Welton, Harry, *THE THIRD WORLD WAR*. New York: Philosophical Library, 1959, 330. \$6.00.

UNESCO, *INTERNATIONAL BIBLIOGRAPHY OF SOCIOLOGY*, Vol. VII. New York: Columbia University Press, 1959, 270. Paperbound \$5.00.

Palmer, L. S., *MAN'S JOURNEY THROUGH TIME*. New York: Philosophical Library, xv+184, 1959.

Thomas, Rev. John L., S.J., *THE FAMILY CLINIC*. Maryland: The Newman Press, 1958, ix+336. \$3.95.

University of Oklahoma American Friends Service Committee, *RACE AND CONSCIENCE IN AMERICA*, 1959, ix+52. Paperbound.

SPECIAL NOTICE

The Business Office is anxious to obtain a number of issues of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW to complete its files. An appeal is being made to anyone who may have extra copies or is willing to sacrifice their own copy of the following issues to send them to the business office. \$1.25 will be paid for each issue.

Vol. I 1940 No. 1 March, Vol. II 1941 No. 1 March, Vol. III 1942 No. 2 June, Vol. III 1942 No. 4 December, Vol. IV 1943 No. 1 March, Vol. IV 1943 No. 2 June, Vol. IV 1943 No. 3 October, Vol. VII 1946 No. 1 March, Vol. VII 1946 No. 2 June, Vol. VII 1946 No. 4 December, Vol. VIII 1947 No. 1 March, Vol. VIII 1947 No. 2 June, Vol. X 1949 No. 1 March, Vol. XI 1950 No. 1 March, Vol. XIV 1953 No. 4 December, Vol. XV 1954 No. 1 March, Vol. XVI 1955 No. 2 June, Vol. XVII 1956 No. 3 October, Vol. XVIII 1957 No. 3 October.



From the Editor's Desk

With the appearance of this and the following (Winter 1959) issue THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW will have rounded out twenty years of publication. Although it is more common to celebrate silver and golden anniversaries, it seems fitting to commemorate these two decades with a word of grateful thanks to all those who have made the official journal of the American Catholic Sociological Society possible. There is no need to re-tell the story of the many difficulties that had to be overcome to make the journal a magazine that has earned an honorable place alongside other publications in the social sciences. I for one often gaze at the four feet of space the bound volumes of the journal occupies on my book shelves with a feeling of pride and a hearty "God Bless You" to all who have given of their time, money and effort, often with little thanks or recognition, not only to fill up the pages of the journal for each issue, but have kept its high standards intact. I do not know how many thousands of times I have taken a volume from the shelf to prepare my own lectures, to draw up reading assignments for the students, to find trustworthy references for a book or article on which I happened to be working. Many a time my otherwise silent study reverberated with an exultant "Eureka" at having found precisely what I was looking for. I am sure that many others, both members of our Catholic Sociological Society and others as well have had the same happy experience countless times over again. It is with this sense of personal gratitude that these sentiments are here recorded for myself and all those who I know join me.

There is another, one might say, sad-sweet experience, that I sometimes indulge in, namely, to start at the beginning and page chronologically through all twenty volumes of the journal recalling those whose names appeared over the years. It is sad to see how some names appear, even frequently for a time, and then disappear from the pages of our magazine. Other names from the beginning like the marching tread of a victorious army continue to grace the pages of the AMERICAN CATHOLIC SOCIOLOGICAL REVIEW from the very first down to the latest issue to come off the presses. Some have gone to their eternal reward, some have gone off into other fields of endeavor, some have found other loves on whom to bestow their publications, some like old wine continue to spread the good word gallantly in the pages of the Review. Twenty years are a long time! Attribute it to old age but I love thus to reminisce, and the twenty volumes of the Review are as inspiring for this purpose as the book of meditations would be for the monk in his cell.

It would be impossible to calculate the full extent of the influence of the AMERICAN CATHOLIC SOCIOLOGICAL REVIEW. But in this respect it does not seem presumptuous to point to the steady and healthy growth Sociology has shown in the United States during these twenty years and give some of the credit to our literary efforts. One need only consult the interesting and highly informative pages of the *News of Sociological Interest* to see how one Catholic school after the other has added a department of Sociology during this time. Another index of this growth can be seen in the array of five Catholic Universities—Catholic University, University of St. Louis, Fordham University, University of Notre Dame, and Loyola University of Chicago—which now offer full graduate programs in the field of Sociology. One of the primary purposes in founding the American Catholic Sociological Society was to spread the social doctrine of the Church and to make American Catholics aware of their culpable neglect in training specialists in the social sciences. We can only hope that our message will eventually reach the ears of the millions who still lag behind. Certainly our journal remains the most effective means for recruiting others to our cause.

The old canard, that Catholics are incapable of objective social science research, uttered so often and so blatantly that, like Voltaire's mud, has discolored the opinions of both the informed and the uninformed, has been confuted and exposed for the malicious fallacy it is by these twenty monumental volumes. *Tolle! Lege! Disce!* They alone can be cited for all time that Catholic Science has a valid claim to be heard without prejudice. In the face of this testimony only a narrow-minded bigot or a no-holds barred propagandist would today indulge in this anachronistic pastime.

That we ourselves have not been guilty of the insular and dogmatic ethnocentrism of our critics is apparent from the wide range of freely expressed opinion that weaves like a meandering fresh stream from the first to this last issue we have published. Moreover, the pages of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW have been open both to all our own members as well as to *outsiders* any time they have come to us with high grade publishable material. The very issue for which this is being written, as have many other issues in the past, contains an article by a sociologist who is not a member of the society. I wonder how many publications of this type can make the same proud boast. It has always been and always will be the policy of our publication to be a prolocutor of truth wherever it may be found and by whomsoever it may be discovered.

The criticism might well be levelled at us that we have not permitted authors to use the pages of the magazine to engage in or provoke violent controversy but such criticism is based upon the false Hegelian assumption that truth will only eventuate from the collision of acrid and headstrong disagreements as if good music is produced only by climactic dissonances or that anger

is the only genuine sign of character. The pursuance of the true, the good and the beautiful in any field of endeavor demands self-discipline and that applies *a fortiori* to any science that probes into the "why" the "how" and the "wherefore" of human interaction and behavior. Although we have never mouthed the "Preserve me from all that is ugly" of one of Ibsen's characters, we have always maintained that one need not employ the frenetic and fanatic approach to lay hold of the cultural and social realities of the human scene.

It would be rank arrogance on our part not to recognize that we have our faults and can stand some improvements. A certain amount of calm and earnest soul searching from time to time should do us some good. This will not be attempted in this the first appearance of this new feature in the journal but it is hoped that, as the occasion presents itself, part of these pages will be given over to discussions, suggestions from the membership, recommendations, and other means of persuasion, to urge the continuance of the high standards we all expect from the society's journal and to make it a still more effective and influential voice of the American Catholic Sociological Society.

As happens so frequently today, each of the four articles in this issue zeros in, so to say, on the most frequently discussed topic of the day in the social sciences, namely, *Values*. At one end of the spectrum we find Richard Larson report on a comparative testing of the value—attitudes of Catholic and Protestant clergymen. Both Dorothy Dohen and Father Fitzpatrick present vignettes of Puerto Rican behavior, the one over against the background of the Island itself, the other in the metropolitan setting of the largest city on the Mainland. The first explores the possible relationships between Catholic values and behavior and marital practice of the Islanders, and the second delves into the value complex of racial attitudes of the Puerto Ricans in New York. Nathan Hurvitz, at the other end of the spectrum, plunges into marriage values of a middle-class neighborhood of southwestern Los Angeles using his sample to devise a control attitudes role. You will find them all well done and stimulating.

As our journal is about to enter upon its majority and we with "nods and becks and wreathed smiles" bestow a well-deserved accolade upon all past editors, contributors, and cooperators, may their example stir us to greater efforts and higher accomplishments in the future. *Vivant Sequentes!*

SYLVESTER A. SIEBER, S.V.D., *Editor*

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